

A CRITICAL ANALYSIS OF ISLAMIC STUDIES IN MALAY ON
CONTEMPORARY ISSUES; MALAYSIA: APPROXIMATELY 1975 TO THE
PRESENT DAY

By

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ABSTRACT

Abstract

My thesis is divided into six chapters which include a general overview of the socio-political and economic background of the Malay Muslim society, a definition of the term Malay and Muslim and the various interpretations that arise from these definitions, the changes experienced by the Muslim society before and after Malaysia's Independence, the importance of Islām in the everyday life of the Muslims, the subsequent developments of the Malay textual tradition starting from the coming of Islām to Malaysia until the present day.

Chapter two deals (briefly) with 'Sastra Kitāb' and discuss the efforts to re-interpret the meaning of the term 'Islāmic literature' as a result of the Islāmic resurgence in Malaysia that began in the early 1970's.

The textual analysis in Chapter Three is the main part of my study. It focuses only on Islāmic books written in Malay from 1975 to the present day (1992) and includes discussion of works on Theology, 'Akīda', Islāmic law, 'Fikḥ', Islāmic Jurisprudence, devotion services, 'ibādāt', 'mu'āmalāt', marriage, 'munākahāt', criminal 'jināyah' and moral, 'akhlāk'.

Controversial issues such as al-Arqām, anti Ḥadīth, the position of women, marriage, Islāmic rule and administration (Islāmic democracy, Islāmic politics, Syūrā system, Islāmic state) and Sūfīsm are discussed in detail in chapter four. Chapter five analyse critically the Islāmic books in Malay, as mirrors of society particularly their approach, nature and academic standards within the terms of Islāmic teaching generally.

In conclusion, I present general view on the future role of Islāmic writing in the context of the development of Muslims society in Malaysia.

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TRANSLITERATION

TRANSLITERATION

ا	(Consonantal) sound	a	ق	q
أ	Long vowel	a	ك	k
ب		b	ل	l
ت		t	م	m
ث		<u>th</u>	ن	n
ج		j	ه هـ	h
ح		h	و consonant	w
خ		<u>kh</u>	و long vowel	o
د		d	و diphthong	au
ذ		z	ي consonant	y
س		s	ي long vowel	i
ش		sh	ي diphthong	ai
ص		s	ـَ (fatha)	a
ض		<u>dh</u>	ـِ (kasra)	i
ط		t	ـُ (dhamma)	u
ظ		z		
ع		'	(inverted apostrophe)	
غ		g		
ف		f		

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع ف ق ك ل م ن ه و ي ـَ ـِ ـُ (inverted apostrophe) g f

GLOSSARY OF TERMS COMMONLY USED BY MALAYSIAN MUSLIMS

(The meanings and spellings of the Arabic words according to Encyclopedia of Islām and for the Malay words according to Kamus Inggeris Melayu Dewan)

'ADAT	ADA LAW [see 'ADA] 'ADA
AD-DEĒEN	Custom, customary law
AHL	self-sufficient way of life
	those who occupy with one the
	same tent. It may come to mean
	"sharing in a thing, belonging to
	it" or owner of the same
AHL-I HAKK	"Men of God"
AHL AL-HĀDĪTH	[q.v.] Traditionists
AHL AL-SUNNA	the "Sunnites", i.e. the orthodox
	[see SUNNA] SUNNA
AHL AL-KITĀB	("possessors of the Scripture" or
	"People of the Book")
'AID AL-FITRĪ	Festival of the fasting month of
	Ramadhān
'AID AL-ADHĤĀ	Festival of Sacrifice or hadj _{dj}
	pilgrimage
AKAL	intelligence
AKHĪRAT,	Day Hereafter, Day of Judgement,
(HARI AKHĪRAT	Life after death, Resurrection
HARI PENGADILAN	
HARI KEBANGKITAN)	
AKHLĀK	noble character, virtue, morality,
	ethics.
AKHIRA	fem. of akhīr, "the last"
AKĪDA	creed; but sometimes also
	doctrine, dogma or article of
	faith
'AKĪKA	is the name of the sacrifice
	on the seventh day after the birth
	of a child
'AKL, MA'KŪL	systematic legal thought
'ĀLAM	(pl.'alamūn, 'awālim) world
'ĀLAM AL-GHAYB	the world of mystery
'ĀLIM	[see 'ULAMĀ'] 'ULAMĀ
	religious learned; theologian

AL-IMĀM	monthly newspaper first published in Singapore in 1906
AL-KADĀ' WA'L KADAR	the Decree of God, both the eternal Decree (the most frequent meaning of kada') and the Decree given existence in time (the most frequent sense of Kadar) Predestination,
AL-KHĀLIQ	the Creator
AL-KUR'ĀN	the Muslim scripture, containing the revelations recited by Muḥammad and preserved in a fixed, written form.
AL-SAHĀBA,	[see AṢḤĀB], Companions (of Prophet Muḥammad)
AMAL	1. 'Amal, performance, action is usually discussed by the speculative theologians and philosophers only in connection with belief. 2. (the pl. a'mal), "that which is practised" and following the usage of Kur'ān and Ḥadīth "the works"
'AMAL SĀLIḤ	a morally good action synonymous with ma'rūf
AMĀNA	commission, from Arabic word amānah
AMAR MA'ARUF NAHĪ MUNGKAR	enjoin what is good or leading the people in the right path to hinder them from following the wrong path
'AQĪDAH	belief; faith or world-view/ideology,
'AQĪQAH	slaughtering of a goat to express thankfulness to Allāh for giving a child
ARQĀM, AL-ARQĀM	Darul-Arqām or Jema'ah Muhammadiyah
'ĀRIF	"one who knows"
'ASABIYYA	Ar. word meaning originally "spirit of kinship" (the 'asaba are male relations in the male line)

ASHĀB	(sing: Ṣāhib) or Ṣaḥaba (a single one: ṣaḥabī)
'ASYŪRĀ'	"Companions name of a voluntary fast-day which is observed on the 10th Muharram
A'YĀN	plūral of 'Ayn the particular thing that are perceived in the exterior world'
'AURĀT'	limitation of uncovered parts of the body, genital
AWRĀD	a routine programme of dhikr and reading the Al-Kur'ān.
AYN, A'YĀN	From singular Arabic word wird essences, the thing itself, the real, concrete thing rather than its description or idea; in a way, quite contrary, the idea of a thing in God's mind, prior to its existence in the world
A'YĀN THĀBITA	means the stable or eternal thing that are perceived in the exterior world
AZĀN	(Ar. Adhān) call to pray
'AZĪMAH	conjunction, strict or unmodified law which remains in its original rigour due to the absence of mitigating factors
BAHAGIAN HAL	Islāmic Affairs Division,
EHWAL ISLĀM	calamity
BALĀ'	blessing
BARAKA	internal
BĀTĪN	in its concrete meaning "the House of wealth", but particularly, in an abstract sense the "fiscals" or "treasury", of the Muslim State
BAYT AL-MĀL	

BERSANDING	Hindu-style sitting of the bridal pair on an embellished dais or a traditional Malay wedding during which the bride and groom are installed in bridal throne called "pelamin"
BIDADARI	houris
BIDAN	traditional Malay Muslim midwife
BID'Ā	reprehensible innovation
BID'AH JAHAT	false innovation
BILĀL	muezzin - man who summons Muslims to prayers, traditionally from the minaret of a mosque
BISMILLAH	in God's name
BOMOH, PAWANG	traditional medicine man
BUMIPUTRA	indigenous, or son of the soil
CINTA DUNIA	worldly desire
CINTA PANGKAT	
(GILA PANGKAT)	crazy for power
DALĪL	it can mean sign or indication finally it is used as synonymous with proof, generally
DA'WĀ	pl. da'awāt, from the root da'ā, to call, invite has the primary meaning call or invitation, "summons" to the true faith
DAR AL-ISLĀM	'the Land of Islām' or, more simply, in Muslim authors, 'dāruna'our country is the whole territory in which the law of Islām prevails
DEWAN NEGARA	Senate; Upper House of Parliament
DEWAN RAKYAT	House of Representatives; Lower House of Parliament
DHALALAH	astray
DHIKR	reminding oneself
DJAMA'A	postpone pray

DU'Ā	appeal, invocation (addressed to God), either on behalf of another or for oneself or else against someone
DZANNĪ	doubt, from Arabic word zann
ESA, KEESAAN	existence
FALAḲ	sphere, in particular the celestial sphere
FALAKIAH	astronomical,
FARD'	also farida literally "something which has been apportioned, or made obligatory it is an obligation which falls only on the community in general, provided that there are enough volunteers
FARD KIFĀYAH	
FĀSIK	unjust man, guilty of fask—that is to say, one who has committed one or several "great sins"
FATWĀ	opinion on a point of law
FIKH	originally "understanding, knowledge, intelligence and applied to any branch of knowledges has become the technical term for jurisprudence the science of religious law in Islām
FIKR	pl. afkār, thought, reflection
FIRĀSA	a technique of inductive divination which permits the foretelling of moral conditions and physiological behaviour from external indications
FUKAHĀ'	scholars of or experts on Islāmic jurisprudence; singular form is fākih
FURŪ'	[see Fikh, Uṣūl] the body of positive rules derived from the uṣūl, the roots or sources and physical states or ḡhunm, booty
GHANĪMA	(Ar. GHAYBA (maṣdar of ḡhāba) means "absence"
GHAYB	

GILA HARTA	materialistic
GOTONG-ROYONG	mutual self help
HADD	fixed penalty
HADĪTH	(narrative, talk) with the definite article (hadīth) is used for Traditionś, being an account of what the Prophet said or did or of his tacit approval of something said or done in his presence
HADJDJ	pilgrimage to Mecca), 'Arafāt and Minā, the fifth of the five "pillars" (arkān) of Islām.
HAḲ	truth
HAḲĀ'IK	plural of haḳīkā = truth
HAḲĒKAT	essence
HALĀL	permissible according to Muslim laws, usually concerning or (religiously) permissible
HARAKA	motion
HARĀM	[see SHARĪ'Ā] forbidden by Muslim laws or (religiously) not permissible or contravening religious law or precept
HARI QIĀMAT	Last Day
HIDJĀB	(from the verb hadjaba "to hide from view, conceal") is used of any veil placed in front of a person, or an object in order to conceal it from view or to isolate it
HISĀB	"account to be rendered to God"
HUDŪD	pl. of HADD [q.v.] see also, for frontier zones and frontier-warfare; and for the delimitation of frontiers.
HUKM	(pl. ahḳām), verbal noun of haḳama, which originally means "to withhold, restrain, prevent, is used in a number of technical meanings in the field of religious law. [see AHḲĀM]
HUKUM TAKLĪFĪ, AL-HUKM AL-TAKLĪFĪ	defining law, law which defines rights and obligations

HUKUM WAD'Ī,
 AL-HUKM
 AL-WAD'Ī

IBĀDAT

IBĀDAH KHUSŪSĪ
 IBĀDAH UMŪM
 IBLĪS
 IDJMA'
 IDJTIHĀD

'IFRĪT

IJĀZAH
 IKHLĀS

IKHTIYĀR
 I'LĀM
 ILHĀD
 ILHĀM

ILMU

declaratory law, that is law which regulates the proper implementation of al-hukm al-taklīfī such as by expounding the conditions, exceptions and qualifications thereof

(pl. of 'ibāda) submissive obedience to a master, and therefore religious practice, corresponds, together with its synonym tā'a, in the works of fikh, approximately to the ritual of Muslim law specified devotion

general devotion

proper name of the devil

consensus of opinion

[q.v.] to independent

reasoning in law

sometimes connected with

wicked, is an epithet

expressing power, cunning and insubordination

certificate

The IV th form adds

to the double idea of the

root-purity and salvation-

that of "dedicating, devoting or consecrating oneself" to

something

choice

information

[see MULHĪD] heresy, deviation from right belief

means literally "to cause

to swallow or gulp down" But

by far the most important use

of Ilham is in connexion with

the doctrine of saints. Allāh

reveals himself to men

individually by knowledge cast into their minds

science

ILMU LADUN

ILTIZĀM
IMĀM

IMĀN
IMĀN HAQ
INSĀN KĀMIL
ISRĀ' MI'RĀJ

ISTIḤSĀN

ISTIṢHĀB

ISTIQĀMAH
ISTINBĀT

JABATAN PERDANA
MENTERI

JAWI
JABARĪAH
JĀMĪ'AH

JAMĀ'ĀH
JIHĀD FI SABĪLILLAH

JINĀYAH
JIWA
JUMHŪR
KADĀ'

KAḌAR,
KAḌHF

KAḌĪ
KAḌĪ BESAR

invisible knowledge, knowledge
directly from God, inspiration
work hard
[see IMĀMA, MASDJID] IMĀMA,
the imamate in the meaning of
"supreme leadership" of the
Muslim community after the
death of the Prophet.
belief, faith
True faith
a perfect or universal man
The Night Journey of the
Prophet Muhammad
to deem something good,
juristic preference
presumption of continuation of
the status quo ante
rectitude, constantly
inference, deducing a somewhat
hidden meaning from a given
text.

Prime Minister Department
Malay script
a sect
congregation, sometime spelt as
jama'ā
community
the struggle in the path of
Allāh
criminal
soul
dominant majority
originally meaning "decision"
God's "eternal decision or
decree" concerning all beings
[see AL-KADĀ' WA'L-KAḌAR]
slandorous accusation of
fornication (zinā'[q.v.], or
illegitimate descent
"judge",
Chief Muslim Judge

KĀDIRIYĀ	order (ṭarīkat) of dervishes called after 'Abd AL-Kādir AL-Djilānī
KAFAN	shrouded
KAMĀL	perfection
KAMPUNG	village
KARĀM	generosity [see supplement] it seems preferable-taking into account the difference of the respective Arabic roots-to translate karama by "marvel of a saint"
KASIH	benevolent
KASYAF	vision, from Arabic word kashf, reveal, uncover; knowledge through mystical means
KAUM TUA	old (conservative) generation- as opposed to Kaum Muda
KEMENTERIAN	Ministry of Education
PELAJARAN	
(KEMENTERIAN	
PENDIDIKAN)	
KERĀMAT	holy place, sacred spot
KHĀDIM	servant
KHALIFA	Caliphate
AL-KHULAFĀ' AL-	deputy, viceregent, successor, the
RĀSHIDŪN	rightly guided Caliphs, the first Four Caliphs of Islām
KHALK	creation
KHĀRIDJĪTES	(al-khawāridj, sing. kharadjī), the members of the earliest of the religious sects of Islām
KHĀSIĀT	specialities
KHĀṬAM	completion of the Al-Kur'ān recital
KHATAN	circumcision. In Malay called bersunat or masuk jawi
KHAWĀRIDJ	[see KHĀRIDJĪTES
KHUNSA	hermaphrodites
KHURĀFAT	fiction, mystic, fable of myth, inventive religious activities
KHUSYŪ'	attentive
KISĀS	synonymous with Kawād,
• • •	retaliation ("settlement", not "cutting off" or "prosecution")

KITĀB	(Pl.KUTUB) "book"
KITĀBĪYAH	female follower of a non Islāmic revelation
KITĀB JAWI	Islāmic book written in Jawi
KITĀB KUNING	Islāmic book written in Arabic
KIYĀS	(Ar.), reasoning by analogy, the fourth source of Muslim law
ḲUBŪR	grave
KUFR	un-belief
ḲURBAN	sacrifice, sacrificial victim
LADUNĪ	man ought therefore to cling to the unknowable mystery "from where God is"
MADRASAH	religious school which usually also teaches secular subjects or Islāmic school (smaller boarding schools are called pondok)
MADHHAB	school of law or school of thought
MAFĀSID	disutilities
MAHMUDAH	good morals
MAḤSYAR	place of assembly
MAJLĪS AGAMA ISLĀM	Islāmic Religious Council
MAKHLUK HALUS	refined creatures
MAKRUH	abominable, reprehensible
MĀL	finance
MALĀIKAT	Angel
MALAY LANGUAGE	colloquial language spoken by Malay peoples in Malaysia and in Indonesia
MALAYSIAN LANGUAGE	official Malaysian national language
MANĀKĪB	plural substantive (sing. manakaba) featuring in the titles of a quite considerable number of biographical works of a laudatory nature which have eventually become a part of hagiographical literature in Arabic, in Persian and in Turkish
MANDŪB	commendable
MANSUKH	abrogated, repealed
MAQĀM	mystical station
MA'RIFAH	(Ar. ma'rifā), knowledge,
MA'RUF	right conduct

MASĀLIH	utilities. From Arabic word
MASBŪK	maṣlahah
MASDJĪD	precedented
	mosque, the noun of place
	from sajdah "to prostrate
	oneself", hence "place where one
	prostrates oneself [in worship]"
MAṢḤAF	Al-Ḳur'ān
MAṢLAḤAH, ISTIṢLĀH	considerations of public
	interests
MASUK MELAYU	to become a Malay, commonly used
	in Malaysia to refer to the act
	of converting to Islām
MATA HATI	intuition
MATN	a term with various
	meanings of which that of text
	of a ḥadīth [q.v.] is to be
	noted
MA'UNA	(pl. ma'unat, mā'āwin),
	"assistance" an administrative
	term of early Islāmic history
	with several meanings
MAULID	birthday
MAULŪD	celebration of the birthday of
	the Prophet Muhammad s.a.w. or
	collective ritual in the form
	of a gathering to celebrate the
	birth of Muhammad.
MA'UNAH	provision, from Arabic word
	ma'una
MAWDŪ'	fabricated, forged
MELAYU	Malays
MENTERI BESAR	Chief Minister or Head of
	government of a State within the
	Federation which has a
	hereditary Ruler or Sultān
MENURUN	trance
MISBĀH	[SEE SIRĀDJ] lamp
MU'AMALĀT	a term which designates in
	works of fiḥ the bilateral
	contracts as opposed to the
	'ibādat [q.v.] which constitute
	the "ritual of Islāmic law"

MUBĀH	"licit, authorised" one of the five Juridical qualifications [see AHKĀM] of human acts [see SHARĪ'Ā]
MUBALLIGH	[see DIKKA, MASDJID]
MUDJTAHID	denotes, in contemporary usage, one who possesses the aptitude to form his own judgement on questions concerning the Shari'a, using personal effort (idjtihad [q.v.] in the interpretation of the fundamental principles (usūl [q.v.] of the shari'a (see FATWĀ) the scholar who gives a fatwā
MUFTĪ	a competent person who is in full possession of his faculties [see TAKLID, also KASS; MADDAH]
MUKALLAF	Here it is usually translated into English and French as "hypocrites"
MUKALLID	marriage
MUNĀFIKŪN	disobedient, indecency
ALMUNĀFIKŪN	short form letters
MUNĀKAHĀT	the nearest to Allāh, also described as the Sābiqōon meaning outstrip the rest.
MUNGKAR	literally, "one who gives right guidance, rushd, irshad, in sūfī mystical parlance the spiritual director and initiator into the order (tarikat) of the novice or murid [q.v.] who is following the Sūfī path
MUQATTĀ'ĀT	"one who turns back" especially from Islām, an apostasy
MUQARRABĪN	the person who professes Islām [q.v.]
MURSHID	exchange of views
MURTADD	Prophetical
MUSLIM	Prophet
MUZĀKARAH	soul
NABAWĪYĀT	
NABĪ	
NAFS	

NAFSĪ	self, carnal
NAFSU	lust, inner self desire
NAFSU LAWĀMAH	self-accusing sole
NAFSU MARDĪAH	approve soul,
NAFSU MULHAMAH	inspired sole
NAFSU MUTMA'INNAH	soul at rest
NAHĪ	prohibited
NAṢṢ	a religion legal term
NIKMAT	blessing
NIṢFU SHA'BĀN	The Middle of the Sha'bān month
NIYYA	the intention of the heart
PADANG MAHSYAR	The Day of Reckoning and Judgement
PANDUAN BĀTIN	spiritual guide
PANTUN	poetry
PENGHULU	leader
PEMUTUS UBAT	completion of the curing process
PERAWAT	medical men
PONDOK	traditional learning centre (traditional religious boarding school) or Islāmic boarding school (usually in rural areas and smaller than madrasah)
PRAYER OF TARĀWEH	night prayers during the month of Ramadhān
PUSAT ISLĀM	Islāmic Centre
QADYĀNĪ	Ahmadiyah School of Thought
RADJM	the casting of stones
RAJA	King or Ruler of a State.
RAK'Ā	(the ceremonies from the recitation of the fātiha, to the second suḍjud
RAKĀ'ĀT	(Ar. RAK'Ā) [See ṢALĀT] part of prayer,
RAKYAT	subjects of a ruler,
RAMADHĀN	(Ar. RAMADĀN) name of the ninth month in the Muḥammadan calendar
RASUK	disturbed
RASŪL	(Ar. RASŪL) (plur. rusul), messenger, apostle

RĀTIB	(plur. rawātib) a word meaning what is fixed and hence applied to certain non obligatory ṣalāts or certain litanies
REDHĀ	gratified
RIBĀ	lit. increase, as a technical term, usury and interest
RIJĀLUL-GHAIB	(Ar. riḍjāl al-ghayb) the men of the mystery
RIWĀYAH	narration, transmission
RIYĀK	pride, hypocrisy
RŪH	spirit, soul
RŪHĀNĪ	spiritual
RUḲḤSAH	concession or concessionaire law, that is law which is modified due to the presence of mitigating factors
RUKN	pillar, essential ingredient
RUḲUN ĪMĀN	Cardinal Articles of Faith
RUḲUN ISLĀM	Islāmic Pillars, Islāmic Principles
RUMI	Roman, Latin
RU'YAH	sighting the moon to confirm the first day of the fasting month of Ramadhān
SABĪL	a way, road, or path
SABR	in the first place with the general meaning of being patient
SADJ'	a peculiar mode of rhetoric in which at short intervals words occur which rhyme. Though it is distinguished from poetry (shi'r) by not being bound by a regular rhythm or metre
SALAF, AS-SALAFIYĒEN	the early years. Sometime used generally to describe the early generations of the Muslims
AS-SALIḤĒEN	particularly the Companions of the Messenger of Allāh and those who following them, who closely follows the Sunna and the Holy Prophet Muḥammad, the righteous companions of Muḥammad

SALĀT	the usual name in Arabic for the ritual prayer or divine service
SALĀT HAJAT	praying for specific intension
SANTAU	poisoning
SELAWĀT	praises for the Prophet Muhammad, ritual prayer
"SETINGGAN" AREA	zone of illegality; term used by Malaysian urban planners and government officials to refer to a squatter settlement
SHAHĪD	witness, martyrs (pl. shuhadā')
SHAR'	the discretionary punishment of crimes
SHI'ĪSM	a sect
SHURĀ	consultation
SIASSA SHARRĪĀ	policy of divine origin by state
ŞIFAT	attribute, quality
SILAT GHĀIB	invisible art of self-defence
SOMBONG	proud
SU'	wicked
SUDJUD	prostrations
SUFT	[See Tasawwūf] a Muslim mystic
SULTĀN	the Malay Muslim ruler of a Malaysian states (Ar. SULTĀN)
SUMA'AH	boastful
SUNNA	mustahab and tatawwu', recommendable
SUNNA	custom, use and wont, statue. In Hadīth by sunna is usually understood Muhammad's Sunna
ŞURA	Chapter of the Al-Kur'ān
SURAU	small Muslim place of worship or building in Malay village used for congregational prayers; small, neighbourhood mosque
SYAFĀ'AT	intercession on the Day of Judgement
SYAHĀDA	declaration of faith; the first principle or pillar of Islām
SYAIR	a Persian poetic form as a kind of Malay classical literature.

SYAJRAH
SYARĪ'AH

tree
(Ar. SHARĪ'A), also SHAR'
(originally infinitive), the
path which the believer has to
tread, the religion of Islām
as a technical term, the canon
law of Islām, (also used as the
term for a single commandment
= hukm, the plural sharā' = ahkām
ecstatic utterance of the Sūfīs
(Ar. SYAYKH) "spiritual
director"

SYATAHĀT, SYAT
SYEĪKH

(Ar. SHIRK) (also ishṛāk)
associating a companion to God-
honouring another beside
God, polytheism

SYIRIK

committee

SYU'BAH

thanks

SYUKŪR

undivided

SYUMŪL

TABĪ'AT

nature

TABLĪGH

Indian Muslims "da'wā" movement
to meditate

TAFĀKUR

commentary, exegesis

TAFSĪR AL-KUR'ĀN

a dhikr

TAHLĪL

prohibition or rendering

TAHRĪM

something into harām

TAJDIID ISLĀMĪ

Islāmic reform

TAJWID AL-KUR'ĀN

recitation of the Holy Al-Kur'ān
with precise articulation and
exact intonation

TAKABBUR

arrogance

TAKFĪR

accusation or branding of
infidels

TAKLĪD

Confine to the explanation,
application and at the most
interpretation of the doctrine
as it had been laid down once
and for all, to be an
unreasoning imitation and a
passive acceptance,
liability, obligation
The combination and fusion of
Juristic opinions
instruction to the dying, the
final exhortation at a funeral,

TAKLĪF

TALFIQ

TALKIN

TAMRĪN	training
TAQIYYAH	concealment of one's views to escape persecution
TAQWA	piety, devotion
TARAQQI	self-recognition
TARBI'AH	education and bringing up
TARIKAT	Muslim brotherhood
TASBEH	rosary, glorification of God (Allāh)
TASHRĪ'	legislation
TASLĪM	salutation, surrender
TASA'WWUF	Islāmic metaphysics, sūfism, sometimes spelt as taṣawuf,
TAUBAT	repentance
TAUHI'D	unity of existence and oneness of God
TAWADHUK	humble, humility
TAWAKKAL	absolute trust in God,
TAWASSUL	indirectly surrendering or submitting to Allāh
TAYAMMUM	ablutions with clean earth, sand in the event no water may be found
TA'ZĪR	(Ar. ta'zīr) deterrence, discretionary penalty determined by the Kādī
TIJĀRAH, AL-TIJĀRAH	business
UGAMA	religion, commonly used to refer to the Islāmic religion
UGUT	intimidation
'UJUB	pride, conceited
UKHŪAH	brotherhood
'ULAMĀ'	(plural of 'ālim) the religious learned; pious man theologian or Islāmic religious scholars; Muslim scholars.
'ULAMĀ' LAHIR	Islāmic religious scholar who practice Islām superficially
'ULAMĀ' SŪK or	wicked or worldly Islāmic
'ULAMĀ' DUNIA	religious scholar
'ULAMĀ' AKHĪRAT	hereafter Islāmic religious scholar

'ULAMĀ' MUJADDID	reformers Islāmic religious scholar
ULU AL-AMR	persons in authority and in charge of community affairs
UMMAH	community of Muslims or community of believers; community bonded by religious/ideological affiliation
UNDANG-UNDANG	law, rule
USRAH	group discussion in family sense
USŪL	the "roots" or sources of legal knowledge, the fundamental principle
USŪL UD-DĪN	Theology
WAHYŪ	divine inspiration
WĀJIB	obligation
WĀLĪ	one close to God
WĀLĪULLĀH	a pious person
WARĀ'	scrupulous abstention, sometime spelt as warak
WAṢĪAT	will
WAṢĪLAH	connection
WARĀ'	scrupulous abstention
WARĪD	mystical illumination
WIRD	[qq.v.] hizb or the wird [qq.v.] often accompanied by the "spiritual oratorio" (sama')
WUDU'	wudu' [q.v.] ablution
YAKĪN	certainty
YANG DI-PERTUAN AGONG	"King". A Sultān chosen by the other Sultāns every five years to assume this position of Paramount Ruler of Malaysia in life
YAQZAH	Greek
YUNĀNĪ	literal meaning, external
ZĀHIR	Islāmic property tax or tithe, alms tax
ZAKĀT	tyranny
ZALIM	ascetic, asceticism, austerity
ZAHID, ZUHD, ZUHUD	olive
ZAITUN	

ZINĀ
ZINDĪQ, ZANĀDIQA

ZIRĀ'ĀH, AL-ZIRĀ'ĀH

adultery
heretic, complete and utter
unbelievers in Allāh and the
Last Day, Atheist
agricultural

ABBREVIATIONS AND ACRONYMS

ABBREVIATIONS AND ACRONYM

Ab., Abd.	Abdul
Ar.	Arabic
ABIM	Angkatan Belia Islām Malaysia (Malaysian Muslim Youth Organization)
AIDS	Acquired Immune Deficiency Syndrome
ALHUNAFA	The New Converts Association
ALIRAN	Persatuan Aliran Kesedaran Negara (The Association of the Ideology of the Nation's Awareness
AR	Annual Report
Ar.	Arabic
ARQAM	Al-Arqām, Dar al-Arqām
ASEAN	Association of South East Asian Nations
BAHEIS	Bahagian Hal Ehwal Islām (Jabatan Perdana Menteri) (Islāmic Affairs Division, Prime Minister Department)
Cl.	Column
Co.	Company
Dec.	December
DBP	Dewan Bahasa dan Pustaka
Dr.	Doktor (Doctor)
ed.	edited
e.g.	for example
Exco.	Executive Committee
fem.	feminine
H., Hj	Hadj <u>dj</u>
HIV	Human Immuno-deficiency Virus
i.e.	that is to say; in other words
intro.	Introduction
JIM	Jamā'ah Islāmiyah Malaysia (Malaysian Muslim Organization)
JMBRAS	Journal of the Malaysian Branch of the Royal Asiatic Society
J.M.C.L.I	Journal of Malay Culture and Language Institute
JOSA	Journal of South-East Asia
JRAS	Journal of Royal Asiatic Society
LAWASIA	Law of Asia

lit.	literary
Masc.	Masculine
Md., Mohd.,	Muhammad
MBRAS	Malaysian Branch of Asiatic Society
n.d.	no date
No	Number
p.b.u.H.	peace be upon Him
PAS	Parti Islām Semalaya (Pan of Malayan Islāmic Party)
PERKIM	Pertubuhan Kebajikan Islām Malaysia (Muslim Welfare Organisation)
Pl. Plur.	Plural
PMIP	Pan Malaysian Islāmic Party
PT, pt.	PART, part.
PUM	Persatuan Ulama Malaysia (Malaysian Muslim Scholars Organization)
q.v.	(Latin quod vide) eg showing a cross-reference
RIMA	Review of Indonesian and Malaysian Affairs
Sch.	Schedule
Sdn. Bhd.	Sendirian Berhad (Company limited)
sing.	singular
Skr.	Sanskrit.
S.W.T.	Subḥānahu Wa Ta'ālā
TABLIGH	Jamā'āt Tablīgh
trl. trans.	translator
UKM	Universiti Kebangsaan Malaysia (National University of Malaysia.
UMNO	United Malay National Organization
Us.	Ustāz or Al-Ustāz
USA	United State of America
Ust.	Ustāzah
YADIM	Yayasan Dakwah Islāmīyah Malaysia (Malaysian Islāmic Missionary Foundation)

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INTRODUCTION

Introduction

Resurgence of Islām among the Muslim society in Malaysia, particularly among the youth in urban areas began in the early 1970's. Through this movement, Muslims were called upon in seminars, forums, speeches or articles in newspapers, magazines and periodical bulletins, to practice a complete Islāmic way of life in every aspect. Islāmic resurgents demanded a new social order, the establishment of an Islāmic education system, economy, political order and legal framework. Above all they wanted creation of an Islamic state with Al-Kur'ān and Sunna as the sole constitution of the country. The passion of the demand for change, fortified by the enthusiastic support of a growing number of young adherents, induced the government to respond.

In 1974, the Islāmic Affairs Division of the Prime Minister's Department was established. Its aim was to co-ordinate national Islāmic activities by standardizing and encouraging uniformity in Islāmic

law and administration in the country. Programmes to inculcate Islāmic values in Muslim society and the efforts by the government to establish various Islāmic institutions became more pronounced. Islām which was once basically a Muslim affair became a national concern.

Concomitant with this, the writing of Islāmic texts was promoted by individuals, groups and other government bodies. Consequently, hundreds of books in Malay, discussing various topics in different fields of Islāmic teachings were published. There was very little written in English. These books were written by Muslims of various nationalities who came from different political and educational backgrounds, and schools of thought. The publishing scene was soon enlivened with views, opinions and suggestions that all literature produced, fiction as well as non-fiction, should incorporate elements of Islām.

Over a span of twenty years, Muslim writers wrote books on contemporary matters relating particularly to faith such as on apostasy, polytheism, false doctrine, disappearance of Al-Ḳur'ānic verses, soul, 'rōh', 'ṭarīkat', Imam Mahdī, the concept of 'walī',

meeting with Prophet Muhammad while fully conscious, 'ālam al-ghayb', recommendatory devotional practices for example 'dzikir' and 'wird', traditional medical treatment using the expertise of the 'bomoh' (traditional medicine-man), the devil, 'iblis', Shī'īsm, schools of law 'madhhab' and 'bid'ā' (reprehensible innovation).

Other subjects covered were Islāmic geography, Islāmic religious knowledge, the exegesis of Al-Ḳur'ān (tafsīr), modern techniques of teaching and reading Al-Ḳur'ān, the importance of memorising and the benefits of the study of Al-Ḳur'ān, Islāmic education and 'da'wā', the history of the Prophets, Islāmic history, the position of Ḥadīth as a second source of Muslim law in Islām and its rejection, polygamy, family life, Muslim women, Sūfīsm, administration and rule, biographies of Islāmic prominent figures and others from the Islāmic point of view.

In general these books are intended:

1. To give basic information about Islāmic teaching to Muslims and non-Muslims alike, particularly with reference to contemporary issues.

2. To explain the Islāmic teachings

theologically from various scholarly views.

3. To try to clarify ambiguous issues of a theological nature in a particular way.

4. To publicly promote individual opinions on the issues concerned.

However, the mushrooming of Islāmic writings has created certain other issues that trouble the Muslim community of Malaysia. Most significant among these issues are those which concern conflicting theological views, disobedience and disregard for fatwa, dissatisfaction and uncertainty among laymen because the experts contradict each other, the manipulation of religion for political and personal gains and group interests, and the alleged subversion of generally accepted ideas, schools of thought and traditions.

Looking at the books produced within this period further, a number of points can be made as follows;

1. There are popular and academic Islāmic books whose authors lack appropriate scholastic knowledge and authors lacking any sound knowledge of Islām.

2. The Islāmic books reflect theological controversies elsewhere in the Islāmic world.

3. The books concern themselves with all aspects

of the contemporary state, society, politics, economy, culture and nation building.

The purpose of my study was to analyse Islamic texts published in Malay from 1975 onwards and to access their religious, social and political importance and significance. In this study, I was particularly interested in the academic, scholarly and theological thinking behind these books; how far these studies were based, in an academic sense, upon recognized sources of Islāmic writing and written within particular traditions and within particular 'madhhab', how far these books failed or succeeded to express and reflect conflicting views and concerns within the contemporary Muslim society. When I talked of Muslims or books written for Muslims, the Muslims I meant were the Muslims of Malaysia. I did not look at contemporary fiction and periodicals as such. In addition, I examined how far the books reflect the fatwā issued by the 'Jawatankuasa Fatwā Kebangsaan' (National Fatwā's Committee) and 'Jawatankuasa Fatwā Negeri-negeri' (States Fatwā Committee).

More than five hundred Islāmic books in Malay relevant to my topic have been studied. The books were

obtained from university libraries, national public libraries, publishers and book shops in Malaysia. The content of these books in general covered every field of Islāmic teaching, which included Theology, 'Fiḳh', Islāmic jurisprudence 'Uṣul-Fiḳh', Al-Ḳur'ānic recitation 'Tajwīd', Al-Ḳur'ānic exegesis 'Tafsīr', 'Ḥadīth', 'Muṣṭalāh Ḥadīth', Islāmic history, morality and Sūfīsm.

For the purpose of my study, I selected over two hundred and thirty five books which formed the primary subject of my research. These represent books from the various fields concerned. However general books on philosophy, Islāmic thought, Islāmic civilization, Islāmic art, science and architecture have not been studied in detail due to the limited number written in Malay by Muslim scholars in Malaysia. Priority has been given to books which discuss polemical and controversial issues.

The major secondary sources used for this study were my interviews with publishers, articles on Islām in Malaysian journals, serials and newspapers like Berita Harian, Utusan Melayu, Utusan Malaysia and the News Strait Times. When selecting the Islāmic books for

my research I was guided by the following considerations;

1. The books represent every field of Islāmic studies.

2. The books include those which are considered academic as well as non academic texts.

3. Books written in the Jawi scripts which of late are very few in number and books written in the Romanised script.

4. Books written by Muslim scholars, 'Ulamā', and by other Muslim writers.

5. Books which discuss traditional theology in a contemporary and controversial context.

6. Books which concern themselves with government policy, fatwa, Shāfi'ī School of Law or the collective ideas of the past and modern Muslim scholars.

7. Books which are used as textbooks by students studying Islāmic religious subjects at the secondary school level.

8. Books which claim to follow conventionally the characteristics of the Kifāb literature and 'Kitāb Kuning' in general.

9. Books which give information on aspects of Islāmic teaching that are rarely discussed elsewhere or are rarely taught in the formal or informal learning sessions among Muslims in Malaysia.

10. Books which clearly state the false teachings as understood by the Shāfi'ī School, against Al-Ḳur'ān and Sunna which endanger the faith of the Muslims and the unity of the Muslim society as a whole.

11. Books for different target groups of readers.

I have chosen and only studied typical examples for all the aspects I have described here. This is not an exhaustive study of all books but rather an exemplary study of various types. I was interested particularly in books published by Malaysian publishers and predominantly written by Muslims who had had their education in Malaysia. I am however aware that books published in Malaysia and written by Malaysians are only part of the picture and that there are others which are written by Arabs, Indonesians, and Europeans. I shall not look at the problems of marketing, price, quality of printing materials and at the publishers of Islāmic books written in Malay.

In carrying out my study I faced a number of problems. The first problem being the absence of a specific catalogue for Malay Islāmic books published by Malaysian Muslims and prepared by the bookshops, publishers or university libraries. However, 'Katalog Koleksi Melayu Universiti Kebangsaan Malaysia 1990' and 'Katalog Koleksi Melayu Perpustakaan Universiti Malaya 1980', were useful guides and answered some questions. There were also some books with an unclear publishing year which from the topics and issues discussed I am absolutely certain are relevant to my study and were published after 1975 . Classifying the field of study of the Islāmic books by their titles posed another problem. Some Islāmic books give a general discussion on various fields even though the titles of the books are on a specific field. Thus for the purpose of my study the actual contents of the book were used as the deciding factor rather than their titles.

As an introduction to my thesis, in Chapter One, a general overview of the socio-political and economic background of the Malay Muslim society has been presented. I have defined the term Malay and Muslim and the various interpretations that arise from the

definitions. The changes experienced by the Muslim society before and after Malaysia's Independence have also been described. This is followed by a discussion on the extent of the importance of Islām in the everyday life of the Malaysian Muslims.

The subsequent development of Malay literature starting from the introduction of Islām to Malaysia until the present day are covered in Chapter Two. The discussion indirectly tries to show how the texts have been used by the authors, to bring about changes to the state and promote the standpoint and attitude of the Muslim society. The chapter deals (briefly) with the Malay Literature written by scholars of traditional Muslim society 'Sastra Kitāb' and Malay literary works with Islāmic elements, such as novels, short stories, poems and plays published since the introduction of the printing press. This chapter also deals with the changes of the 1970's when as a result of the Islāmic resurgence in Malaysia, the suggestion was made to re-interpret the meaning of the term 'Islāmic literature'.

Chapter Three covers the textual analysis, the focus of which was Islāmic studies in Malay, (Islāmic

books written in Malay) from 1975 to the present day (1992). In this context, the term 'Islāmic studies' in my title means 'Islāmic religious knowledge' as mentioned earlier.

Since 1975, Muslims writers have written hundreds of books dealing with Islāmic studies and contemporary issues on Islām. The subjects which stimulate a lot of interest include:-

1. Theology:

The books classified under theology discuss the Six Articles of the Muslim Creed concerning God, the Prophets of God, the Angels of God, the Books of God, the Day of Judgement and Predestination of good and evil 'al-Ḳadā' wa'l-Ḳadar'. The issues raised in these books include the issues of 'bid'ā', conferring the rewards of recitation from the Al-Ḳur'ān to Prophet Muhammad and the dead, prayers 'du'ā', apostasy, polytheism, traditional medicine, false doctrine, Qadiani, Islām the religion brought by Allāh's Messengers and the Prophets, Ḥadīth, life after death, the world of the grave, Heaven and Hell, disappearance of Al-Ḳur'ānic verses, Imām Mahdī, 'Ahl' al-Sunna' and Shī'ism.

2. Jurisprudence:

These books focus on the topics; Islāmic law, 'jenāyah', jurisprudence, 'madhhab', devotional service, inheritance and Islāmic economy.

Under the topic devotional service, the books deal with the Five Pillars of Islām, non-obligatory prayers, visiting the sick and paying the last respect to the dead, praying, meditating and chanting Allāh Names and Attributes, ethics in the mosque, recitation of the 'Talkīn', non-obligatory sacrifices 'Ḳorbān' and 'Aḳīḳa', and the importance of these devotion services, the way to perform perfect devotion services, the effects on those who do not practise devotion services and Prophet Muhammad as a model of an ideal servant of Allāh and with Allāh's punishment on the Day of Judgement. On marriage, issues written about deal directly or indirectly with family life, Islāmic family law, polygamy, and divorce.

Relating to general scope, topics discussed evolve around science and modern medicine, Islāmic geography, Islāmic religious knowledge, the story of the Prophets, Islāmic history and Islāmic movement. In this chapter besides its scope, the objectives of

writing will also be emphasised.

Chapter Four focuses on books discussing controversial issues which include the recently banned al-Arqām, anti-Hadīth, the position of Muslim women, marriage, Islāmic rule and administration (Islāmic democracy, Islāmic politics, 'Syūrā' system, Islamic state) and Ṣūfīsm.

Chapter Five attempts to give a critical analysis of the Malay Islāmic books which have been studied. The nature and the qualities of the Islāmic books produced in general are discussed and the theological authenticity of the Muslim writers is also examined.

In conclusion, an attempt has been made to look at the future role of Islāmic writing in the context of the development of Malaysian society.

CHAPTER ONE

CHAPTER ONE

Malay Muslim society and culture; Its history and present state.

Malaysia is an ethnically and religiously divided society, comprising of indigenous (Bumiputra) and non-indigenous groups. The majority of the non-indigenous people are the Chinese and the Indians most of whom came to the country during the period of colonial rule (Roff, 1967:13)(1). Ozay(1990:21) views the term Bumiputra as "merely a historical dimension of identity differentiating a group for setting prior claim to a territory relative to more recent arrivals such as the Chinese and Indians". However, since the formation of Malaysia, legally the term Bumiputra 'sons of the soil' refers not only to the Malays, as previously used, but also includes, as defined by the constitution, the indigenous groups of Sabah and Sarawak and the aborigines of the Peninsular. Bumiputra were guaranteed special privileges by the constitution which covers recruitment into the Civil Service, awards of scholarships, opportunities for education and training and issue of licenses and permits (S. Husin, 1981:3-5).

The majority of the Bumiputra are Malays.

According to Bailey, in the Malay Peninsula, the term Malay covers many groups: "The Malay population comprises a mixture of indigenous Malays and various migrant groups from Indonesia, including Minangkabau, Javanese, Achinese and Bugis as well as migrants from Pattani on Southern Thailand's East Coast". Most of the migrants arrived in the late nineteenth and early twentieth centuries (Bailey, 1983:9). Though they are people from different linguistic groups who have retained their own ethnic identity, the migrants and the indigenous Malays see themselves united in their religion since they all are Muslims (Chandra, 1987:1) and are followers of the Shafī'ī School (Mohd Nūr, 1985:9).

It is thus that the terms 'Malay' and 'Muslim' have come to be considered synonymous. Unlike the Malays, the other Bumiputra and the non-indigenous communities are predominantly non-Muslims (S. Husin, 1982:5). When a society is totally dichotomized into the indigenous and non-indigenous groups as in Malaysia, identity, and in this case language, culture and religion, becomes a matter of paramount importance. This dichotomization, also affects the economy, politics, education and almost every other realm of activity of society in Malaysia

(Chandra, 1987:23).

Malay-Muslim Relationship

According to the Malaysian constitution, a Malay is defined as meaning, "a person who professes the Muslim religion, habitually speaks Malay, conforms to Malay custom and was born before Merdeka Day, in the Federation or Singapore or both of parents one of whom was born in the Federation or Singapore; or is the issue of such a person" (Constitution of Malaysia; Article 160)(2). Those born after Merdeka Day automatically gain this status.

From the point of law, the criteria given prominence are cultural rather than ethnic. A Malay can be anybody who is a Muslim and uses the Malay language, it is not necessary to be racially or ethnically Malay. Thus, the Malay Muslim society are people who are joined by the Islāmic faith, the Malay language and culture, regardless of ethnicity (S. Husin, 1981:2).

'A Muslim' is defined as "any person descended from either of the parents who is a Muslim or a person who has embraced the religion of Islām under this Enactment and has not converted himself to any other religion"(Perak Administration of Muslim Law Enactment, No 11, 1965:3).

The implication of these definitions have long caused confusion among people since it is argued that becoming a Muslim does not mean 'becoming a Malay' or 'masuk Melayu' (Roff, 1967:67). However, by merely embracing Islām but continuing to speak his mother tongue and to follow his custom in his everyday life, a new convert of Islam has not fully satisfied the constitutional provision (S. Husīn, 1981:3).

According to Hussīn, (Hussīn, 1990:9) for the Malays, Islām is a symbol of Malayness and to be a Malay and to be a Muslim are inseparable. This identification of Islām and Malayness, according to Fred R. Von Der Mehden, (Fred R. Von Der Mehden 1987: 180) has provided an obstacle to Islāmic unity in Malaysia. Unlike the Arabs, Indonesians, Indians and Pakistanis who to a limited degree has been socially incorporated into the Bumiputra, Chinese converts are not fully accepted by many Malays due to their ethnic identity. This is despite the fact that their conversion is often publicised in the media and that they change their names and live as Muslims. Furthermore, the Arabs, Indonesians, Indians and Pakistanis being hereditary Muslims and not converts are more easily assimilated into the Malay community (Hussīn,

1990:28).

The Malays see the Chinese converts as 'converts of convenience' to qualify for 'Malay' special privileges or for reasons of intermarriage and not for spiritual reasons. Malays view their perceived refusal to study their new religion and the fact that they continue living like Chinese, as evidence of their lack of commitment to Islām (Nagata, 1984:194-200). The State Religious Council is often put in a difficult position when the family of a dead convert alleges that the dead has reverted to his former faith and demands for the body to be buried in a Chinese cemetery(3). The Council too sometimes has to face prosecution for converting a Chinese, later proved to be under-age(4).

The UMNO (United Malay National Organization) Supreme Council's, 'Majlis Tertinggi UMNO', decision to recognize the Melaka Portugese descendants and the Chinese Baba as Bumiputra was considered irrational and faced strong opposition from some Muslims. Being descendants of immigrants from Europe and China, historically and socio-culturally they do not belong to the Malay Austronesian stock. The Portugese way of life, language and religion does not fulfil the criteria stated

in the Constitution. In the case of the Chinese Baba, many speak Malay, sing Malay melodies (dondang sayang), and practise Malay table manners. However, in general their culture, language and religion, according to some, are still dominated by the traditions practised by their ancestors(5).

Thus, to define a Malay according to S.Husin (S.Husin, 1981: 6) both socio-culture and legal factors have to be taken into consideration. Since religion, language, and custom have been instituted as the yardsticks for identifying the Malays, the term Malay can therefore be defined as descendants of the Malay stock and those who have embraced Islām and gradually assimilated as a Malay.

In my study, the term Muslim is understood as meaning a person who professes Islām, irrespective of race. However, since almost all Malays are Muslims and the majority of the Muslims are Malays (Roff, 1967:67) thus the term a Muslim is basically synonymous with the term a Malay.

The influence of Islām on Malay life

Based on the first written evidence of the Trengganu Stone Inscription(6), Islām was introduced to

the Peninsula Malays in the fourteenth century. As to the origins, academic debate centres on Arabia and India(7). Unlike Hinduism, which was court centred, Islām succeeded in winning and to take root in the hearts and minds of the Malay people at large.

Islam which has a strong rational and philosophical basis has infused its influence into the whole life of the Malays and their artistic expression (S.Ḥusīn, 1981:12). Syed M. Naguib Al-Aṭṭās concludes that Islām set in motion the process of revolutionizing the Malay outlook, "turning it away from a crumbling world of mythology... to the world of intelligence, reason and order... the most momentous event in the history of the Archipelago" (Al-Aṭṭās, 1969:2). In addition, the advent of Islām gave the Malays a stronger bond of communal identity. "Islām is not only the faith of the Malays; it serves also as one of the core foundations upon which their self-identity is based" (Ḥussīn, 1990:1). In daily life, Islāmic teachings and values became an important source of guidance. Islāmic influence on the Malay culture went beyond language, theatre, dance, music or architectural styles or even

socio-political and economic concerns (Salem (ed.), 1982: 140-142). Islām helped symbolise the unity of the state and the state was legitimized in the name of Islām. As S. Husseīn (S. Husseīn Ahmad, 1988:74) claims for the history of Malaya and Malaysia, "Islām was never wholly separated from the affairs of governance."

The Muslim Society Before Independence

Late colonialism brought great changes to the Muslim society in Malaysia. Today, except for introducing a few new words in the Malay vocabulary, the Portuguese, inspite of their presence of more than one hundred years, by and large, never had any influence on the Muslim society and culture. This is the case, even in Malacca where there still exists a small Portugese community. The Dutch likewise did not leave behind any traces (S.Husīn, 1981:12). It was the British, who since the late nineteenth century had the most profound influence particularly for the subsequent development and shaping the course of Islām in the Muslim society.

To regulate indigenious life the British created a modern governmental administration and instituted other reforms. Initially, the British stabilised the position

of the Malay Muslim rulers, retaining their responsibility over religion (Roff, 1967:11). However, the Malay Muslim rulers became "only symbols of Malay political sovereignty but without any authority to make their own decisions or to have them carried out" (S. Hus̄in, 1981:27). The advice and consultation of the British officials had to be sought and acted upon in all matters which also gradually included Islām and Malay culture (Huss̄in, 1990:15-17).

Mustafa says that the British policy and administration, caused Muslim unrest leading to several uprisings and incidents. These were led mainly by the 'Ulamā', who saw colonialism as a threat to Islām (Azzām, (ed.), 1993:111), and the Muslim nobility and the feudal chiefs who found that the sovereignty of their states and their privileged position were undermined by foreigners of different race, culture and religion (S. Hus̄in, 1981: 14-15). The To' Janggut uprising in Kelantan in 1915 (Roff, 1974:62) and the rebellion in Trengganu in 1928 are examples of this resistance. The concept of the holy war 'jihād' further stimulated opposition towards the British (Andaya and Andaya, 1982:202). The British finally succeeded in

establishing their rule after suppressing and punishing those who resisted, and rewarding the collaborators.

The most significant development during the British period was the immigration of the Chinese from South China and the Indians from India, mainly to the West Coast of the peninsula. The increase in British owned mining and plantation activities led to a wide-open immigration policy which particularly attracted Chinese and Indians, to work as contract labourers and a small minority of Arabs and Pakistanis (S.Hus̄n, 1981:14). The influx was to such an extent that in the twentieth century, immigrants exceeded the Muslims in number producing the plural feature of the Malaysian society. The Muslims became a minority in their own land (Huss̄n, 1990:29)(8) and came to see the immigrants as a threat to their future survival.

Prior to World War II, radical political movements, inspired the Muslims to fight for independence. These were led initially by religious teachers or Islamic reformists who studied under Muslims modernists in the Middle East. Religious teachers such as Sheikh Tāhir Jalāluddīn and Syed Sheikh Alhādī who had studied under Jamāluddīn al-Afghanī and Muhammad Abduh in the Middle

East, (Roff, 1967:60) conveyed the message of change and nationalism to the Muslim. They used lectures, newspapers articles, magazines and books (S.Hus̄in, 1981:15-16).

The outbreak of the Pacific War and the short but harsh occupation by the Japanese heightened the spirit of Malay nationalism (Roff, 1967:247). The British post-war move to put the Malay States directly under British rule through the Malayan Union led to the formation of United Malays National Organization 'UMNO' (Pertubuhan Kebangsaan Melayu Bersatu). This was a political party led by secularist-ethnic nationalist oriented leaders, aimed to unite the Malays and to oppose the Malayan Union.

The Merdeka mission delegation to the United Kingdom, consisted of representatives of the nine Rulers and the Alliance Party 'Parti Perikatan' (a coalition of UMNO, Malayan Chinese Association 'MCA' and Malayan Indian Congress 'MIC'), and was headed by UMNO. Through peaceful negotiation it succeeded in obtaining independence from the British in 1957 (Mahāthīr, 1989: 155-160). Instead of reinstating the monarchical system of government a democratic system of government which put little emphasis on Islamic principles was set

up. Islam was made the religion of the Federation but within a secular state (Hussain, 1990:35).

The Muslim Society After Independence

In the late 1980's, increased urbanization and mobility showed the Muslim society to be no longer uniform as a whole. Urbanization increased the Muslim presence in cities and towns. However, the Muslims in the urban and rural areas follow different ways of Islamic life.

Economically however, Muslims still felt left behind by the non-Muslims. They felt that they had become economically dispossessed in their own land and some perceived that the Chinese were beginning to pose a challenge to Malay political primacy (Conber Leon, 1983:19).

Following the tragic violence and disturbances of May 1969, the government of Malaysia introduced the New Economic policy with the aims to "give effect to the constitutional special rights and privileges of the Malays through a two-pronged approach: the eradication of poverty especially amongst the rural peasantry; and the restructuring of corporate assets ownership and employment structure in the country" (Ozay, 1990:154).

There was hope that the racial barriers and animosity between the Muslims and other races in these multi-racial communities could be broken down through intermarriage. However, Leon (Leon, 1983:xv) claims that the social and religious structure of the Muslims community made it impossible for any other religious or ethnic group to be integrated with them. The exceptions to this were the Arabs and the Indian Muslims. Intermarriage between Muslims and non-Muslims is extremely rare, as the non-Muslim's partner would be required to embrace Islām. However, Muslim males are permitted to marry non-Muslim women "of the book" without requiring their conversion.

A Muslim holds to his or her faith very firmly and to change religion he or she will face sanction and condemnation from family and community. The Malaysian Constitution, 11 [4] forbids others to induce a Muslim to leave Islām, for the consequences are serious. A Muslim man or woman who relinquishes Islām will automatically lose his or her 'Malayness' and all the privileges attached will be withdrawn.

A Muslim who changes his religion is an apostate

(murtad) who has committed the greatest sin in Islām and according to Islāmic jurisdiction (not applied in Malaysia) this carries the death penalty (Abdr Rahmān, 1984:265,267). Socially, an apostate's marriage automatically becomes null and void (Abdr Rahmān, 1984:133) and he has no legal rights over wealth, inheritance, titles descended from his Muslim family, as guardian to his Muslim children, to receive Islamic tithe 'zakat' or to be buried in a Muslim cemetery (Abdr Rahmān, 1984:140, 265;289,288). Even after his death, an apostate's estate, which he gained during the time he was a Muslim will be inherited by his Muslim relatives, while the property which he gained after he changed his religion will go to public treasury (Abdr Rahman, 1984:291). Thus, a non-Muslim partner has to convert in order to marry and to possess equal rights and duties in the Muslim community to which he or she will be admitted (Mohd. Nūr, 1985:21).

In an attempt to improve the living conditions (education, health, nutrition, public utilities) among the poor Muslims in the rural areas, to balance the economic inequality and to increase Muslim participation in the urban economy under the New Economic policy,

subsidies and special purpose financial institution programmes were used by the Malaysian government (Ozay, 1990:154). However, the government plans, faced several obstacles in achieving maximum effect. Some of the reasons are said to be due to the feature of the Malaysian economy which seen, as a whole, is in the hands of the non-indigenous groups, particularly the Chinese (Leon, 1983:56-7; E.Frankel and others, 1989:9). Strong racialism existed between the indigenous and the non-indigenous communities especially in politics and economy (S.Hus̄in, 1981:82-91). The Muslim technocrats and economists lacked experience and expertise to enable them to compete in the open economic system.

The disunity among the Muslims because of different political ideologies, (Chandra, 1987:82) fanaticism about their ethnic groups and regionalities(9), lack of confidence, mistrust, disloyalty and dishonesty of their leaders which are so vividly portrayed by the novelist Shahnōn Ahmad(10), further hindered the success of the government's programmes. So did the fact that the Malays failed to compete with the other races who were trained in and had more experience from the past British economic system

(Leon, 1983:19). Thus, the majority of the Muslim peasants continued earning incomes which kept them at or near subsistence level. Extra income usually came from their children working in town.

The financial institution programme in the form of Bumiputra trust agencies has been successful in creating a new middle class Muslim. Unfortunately however, it created a new and still widening inequality within the Muslim community which threatens the unity among Muslims further. The growing intra-Muslim inequality according to Ozay (Ozay, 1990:157) is the major cause for the rise of Islamic fundamentalism in Malaysia.

Education

During the period of British colonial rule, English-medium schools were set up by the British in the urban areas. Besides the immigrant children, children of the Muslim upper class and aristocracy were educated and trained to become government servants (S. Husin, 1981:64). Education in Malay was developed only up to the stage of primary school. English was the language of the British colonial government and the privileged class

and it was also the official language used in administration, legislative and judicature (Kua, 1985:266).

The number of Muslims in English schools especially at upper secondary level or at universities abroad was very small. The Muslims viewed modern education and schooling provided by the British colonial government with suspicion. They perceived the education and knowledge brought by the British as 'secular' or 'Western' and felt such education might undermine their faith in Islām (Roff, 1967:71,126-127). Their suspicion was deepened by the fact that many of these schools were set up and managed by various Christian missionary bodies. Many Muslims believed that to learn in an English school was to become a Christian (Hussīn, 1990:16).

Prior to the independence of Malaya in 1957, particularly in the early twentieth century the majority of the rural Muslim parents sent their children to 'pondok' school or reformist 'madrasah' to learn the Al-Ḳur'ān and acquire religious knowledge (Roff, 1967:76). Even today, in the urban areas it is the parents who migrated from the rural areas that continue to send their children to the Islāmic religious schools.

Opposition to so-called 'secular' education still exists and the debate continues on the merits and demerits of education other than the 'religious' one.

However, Muslims are conscious that as part of a plural society, they need both Islāmic and secular education to lessen the gap with other communities. The Muslims know that in the Al-Kur'ān besides matters pertaining to the worship of Allāh, performance of prayers, the fast and the pilgrimage, there are verses relating to politics, economics, science and technology, war crime, marriage, morality, education, art and literature (Maḥāthīr, 1989: 18-21).

The rapid development in education since the 1960's, designed to maximize the educational opportunities, opened the way for upward social mobility and heightened the Muslims' political awareness. Free education at primary and secondary level, a free text book borrowing programme for the less fortunate and scholarships to attend special residential high schools for the brightest students helped to reduce financial obstacles to education.

Malay became the official language and medium of instruction in majority of the schools in the country (Kua, 1985:269). However, the dominant education system continued structurally unchanged from the colonial pattern. The secular stream remained dominant at the top

of the hierarchy with official religious schools existing alongside it. In addition there are the privately-run and lapidated 'pondok'. In comparison to the secular schools the religious schools are still greatly inferior in numbers or in social status (Hussīn, 1990: 471).

Social issues

The rise in educational attainment is reflected in the increase in the Muslims migration from rural areas to seek urban employment or to pursue higher education. Furthermore, since 1975, many Muslims migrated to urban areas to fill the working quotas reserved for them in the private sectors. These quotas were established in line with the government's policy of promoting development through urban-based industrialization and balancing the participation of the Bumiputra in the private sector.

Very few Muslims work on their parents' land after completing their schooling. Exposure to 'glamorous' urban surroundings, the lack of modern facilities and entertainment and the unattractive traditional work in rural areas, better job opportunities in town, intermarriage between couples from

different residential areas, states or even ethnic groups and races, account for the Muslim younger generation's decision to live in urban centres away from their parents. As a result, the Muslim society in the rural areas today faces a critical labour shortage problem, both skilled and unskilled. In fact, the migration resulted in the decrease of the traditional Muslim population in the villages when many of the old generation died. However, a Muslim's link with his village is still strong. Yearly visits are usual during the festival days, the fruit seasons, on wedding, funerals, farewell or welcome home celebration for members of the family who perform the 'Hadjdj' or pilgrimage to Mecca. The 'Hadjdj' is the fifth foundation on which Islām stands and the aim of every Muslim in his life-time (Mohd Nor, 1985:24).

Nevertheless, not all Muslims who migrated to urban areas possess adequate qualifications that will enable them to secure good jobs with high salaries. The large number of poor Muslims that moved to the urban areas to try their luck sometimes found themselves unemployed or working as blue-collar workers whose incomes were not enough to enable them to rent or build a

decent place to live in.

As a result many Muslims live in slum areas which are found in abundance on the fringes of large towns, joining the urban poor. The urban-based industrialization seemed to transfer rural poverty into urban poverty (Ozay, 1990:44). The frustrated unemployed Muslim youth in urban areas often gang up and indulge in drugs and crime. At present most of the drug abusers are Muslims(11). This situation is most alarming with the recent increase of HIV (Human Immuno-deficiency Virus) and AIDS (Acquired Immune Deficiency Syndrome) cases which are connected with drugs abuse. As for young Muslim women and girls who left their villages to work in the factories in the urban areas, life without any protectors, either their parents or close relatives, exposes them to false freedom and undesirable influences which can lead them to all sorts of misfortunes (S. Hus̄n, 1981:67-68).

The infrastructural support provided by the closer contact with government to the rural areas particularly in the communication system, which brought the Muslims into urban centres within and outside the country resulted in striking changes in their attitudes,

belief and life style. Most apparent are the conflicting perceptions and actions of the old and young generation. Besides facilitating movement, the improved communication system allows the flow of new ideas, and knowledge through media consumption.

Since the introduction of electric power to rural homes, every household owns either a television set or a radio or both. Few read daily newspapers, except those who received secondary education. These electronic media have become an important source of entertainment and information about current events within and outside the country. However, they are also responsible for the spread of the 'new' or 'up-to-date' culture of the West among the younger generation. This influences them to drift away from the old tradition, cultural and religious values and norms of the peasant society (Von Der Mehden, 1987:180).

At present, the Muslims in urban areas read various kind of reading materials such as newspapers, magazines and story books every day. Generally, Muslims in town have better knowledge on current issues. Most urban Muslims, men as well as women have gone through higher education. In general the women in town work,

their type of employment depending on their qualification and experience. Those with higher qualification can compete with men for higher positions in administration and business. There are no women liberation movements in Muslim society for a woman is assumed and considered a companion of man. But there are voices of protest from the urban Muslim women asking for equal rights through non-governmental organizations and professional bodies (Ng and Yong, 1990:7-11). Islām envisages women's roles in society not as competing but as complementary to man. Each has certain duties and functions in accordance with his or her nature and constitution. Thus, the question of equality of men and women is considered meaningless (Ḥammūdah, 1975:184).

However, the Muslims hold different opinions on the issues relating to working women and the freedom of women. Many emphasise that the primary duty of Muslim women is the 'responsibility of motherhood' and they see the working women in the modern setting as a form of interference in motherhood. Leaving children in the care of parents, parents-in-law or paid maids while working, is viewed as depriving the children of the 'natural maternity and the stable socialization' that is vital for

growing children. Most of the revivalist groups claim that the entry of Muslim women into the labour force too has been associated with declining morality and sexual promiscuity (Ḥusseīn, 1988:479), an increase in cases of child abuse, violence against women, such as domestic violence, rape and sexual harassment.

Difficulty in finding reliable, trustworthy maids for their children and their demand for a higher monthly payment plus the women's desire to work outside home, forced working women in town to resort to birth control. Family planning is an issue which is still subjected to controversy among the Muslims. The late Muftī of Johore in a series of answers on family planning in his fatwa took an intermediate position but ruled 'avoiding giving birth' as forbidden 'ḥarām' (S. Ḥusseīn, 1988:486).

On the same issue the Muftī of Trengganu proclaimed that "The formation of bodies and associations for the purpose of family planning is an act demanded of Muslims by the religious law of Islām" (M. A. Mannan, 1970:144). The different fatwā on prominent issues and interpretation of Islāmic teachings given by religious experts is a dilemma faced by the Muslims and is one of the factors said to hamper unity among them. Since

religious experts disagree among themselves, Muslims who have not specialized in religion have to make a choice based on meagre knowledge. When confronted with a situation where reality, logic and faith are in conflict the Muslims often become confused, bewildered and tend to make contradicting and conflicting choices or decisions that are dangerous to the individual and the society. Similarly, when Muslim leaders do not share a common interpretation on Islāmic teachings their Muslim supporters who are not well-versed in religion would have to choose between interpretation and between leaders (Mahāthīr, 1989:105).

Politics

From the Malaysian government point of view the Muslims should be united under one political party (Deliar Nōēr, 1988:200). However, Islām and not party political ideologies such as nationalism, emerges as the strongest source of identification for the Muslims. It is Islam that clearly sets them apart from other ethnic groups (Ozay, 1990:22)(12). UMNO could not get all Muslims to support it. The Muslims were drawn to various parties, most significantly Pan Malaysian Islāmic

Party 'PAS or PMIP', a break away from the religious group in UMNO. Until today, the Muslims remain divided by these two major political organisations, UMNO and PAS (Deliar Noer, 1988:200). Of the two, UMNO has striven to retain its paramount position through a long acrimonious political struggle. UMNO is presently the ruling party in the coalition running the Federal Government. PAS is the opposition party in which Islāmic teaching forms the basis of its political philosophy. PAS captured the heart of the rural Muslims who form the backbone of the party. However they also receive great support from the urban Muslims as a result of the Islāmic resurgence. The key difference between the two is PAS distinguished itself as 'Malay-Islāmic nationalism' as opposed to UMNO's 'Malay-secularism' (Funston, 1980:94). Currently it is the government party of the state of Kelantan but it does not fare well in other states (Roff, 1974: 272).

According to Milner (Milner, 1986:118), UMNO based its policies on Ataturk's nationalist and secularist policies of reform which have been branded by the 'Kaum Tua' (traditionalists) as a betrayal of Islām. However, many writers argue that the 'ethnic' inclination of the two parties did not differ much, both were equally

'chauvinist' on most issues even though PAS is known for its avowed Islāmic 'raison d'etre'. The PAS main campaign concentrated on UMNO's betrayal of Islām and the Muslims (S. Hussēin, 1988:100-101) and it accused its members of being infidels. The 'kāfīr mengkāfīr' (infidel) issue and the animosity between the followers of the two parties reached its peak in 1982 when in the four northern states of the peninsula many groups of PAS followers had separate mosques and graveyards (Gale, 1987:8,20)(13). The cooperation between UMNO and PAS which was attained in 1969 due to the May thirteen incident succeeded in uniting the Muslims but it lasted for only two years (Amāluddīn, 1979:176).

The Islāmic resurgence of 1970, saw the role of young revivalists from Muslim organizations and groups as well as the 'Da'wā' movement pressurizing the government to embark on 'Islāmization' policies leading to an 'Islāmic State' (Hussīn, 1990:161). This led to the emergence of two significant pressure groups in the Muslim society, those who support and share the goals of PAS and another who wanted to retain the political power under the present government which rules the country as a secular state and which emphasizes development and the

redistribution of wealth. One can assume that the number of UMNO supporters will remain stable or will increase as long as the present government is able to provide modern living facilities and to fulfil the basic needs of the Muslims in the country particularly in the rural areas.

In other words, as long as the problem of poverty persists among the Muslims and the needs to improve the economic conditions of Muslims continue the influence of the ruling party among the Muslims is assured. The government mass media consistently help to highlight the government development projects and its policies regarding the Muslims improved life and better living prospects in the future and this has little changed since 1979 (H.M.Dahlān and Wan Hāshīm, 1979:36). In fact, today it is clear that the government has successfully promoted a better economy for the Muslims in this country and has given especially those who are UMNO members great opportunity in business .

Various actions have been taken by the government to overcome the political instability of the Muslim community(14). Ironically, both Muslim parties use the mosque and 'surau' as their battle ground(15). 'Imām'

with rival political affiliations lead separate prayer session (Hua, 1983:177). To avoid all mosque and surau officials either governments' or non governments' officials (rakyat) such as 'Imām', 'Bilāl', 'Khāṭib', and 'Noja' from taking sides, they are now appointed by Department of Civil Service or the Islāmic Religious Department and their activities and terms of references must be in line with the regulations and rules provided. These mosque officials were traditionally recognized as influential local Muslim leaders and attained their position by reason of their piety and comparative degree of learning and for their voluntary services to the society in religious occasions and ceremonies (Mohd Taib, 1984:168). However they found that their respected positions were undermined when their duties were controlled by the committees of the mosque and 'surau' who are mostly appointed by the Islāmic Religious Council(16). At the Federal level an Islāmic Centre has been established by government to standardize the Islāmic affairs throughout Malaysia and to ensure the uniformity of the administration of religious affairs through the Religious Departments in every state. These institutions are responsible to the Islāmic Religious Councils, the

policy maker at the Federal and the state level. At both levels, a Fatwā Committee is also established either to standardize fatwās (Federal) or to issue fatwās (states) respectively. In every state there are Syarī'ā Courts set up to hear any prosecution made by Muslims under the Administration of Islāmic Religious Enactments. To upgrade the position of Syarī'ā Court and the status of their judges in Malaysia a special committee was formed at Federal level. However, as second class courts, the power of the Syarī'ā Courts and their provisions, the amount of fines and severity of sentences passed under these enactments are extremely limited, when compared to the Civil courts and the Malaysian laws in general. In fact, the High Court has the right to amend, overrule and ignore any decisions made by the Syarī'ā Court when it is appealed to by any party dissatisfied with the decisions of the Syarī'ā Courts(17).

Formerly, the Malay Muslims who are the followers of the Shafī'ī School of Law were reluctant to pray in the mosques built by the Indian or Pakistani Muslims of the other 'madhhab' such as the Hanifiyyā or even to be led when praying, by the 'Imām' of the latter. This practice is clearly against the teachings of Islām which

calls upon all Muslims to be united irrespective of class, race and 'madhhab' (Abdul Hamid, 1957:114). Today, as 'da'wā' has grown stronger in the wider Muslim community and 'Tablīgh' (an Indian Muslim's 'da'wā' movement) has won considerable appeal and respect among the Malay Muslims (Nagata, 1984:192) their attitudes have changed.

In fact, some urban Malay Muslims have joined the 'Tablīgh' group and attend the Friday prayer in the Indian or Pakistānī Muslims' mosques even though the sermons are given in Urdu or Tamil only. However, the fanatical attitude of some Indian and Pakistānī Muslims towards their 'madhhab' in their mosques' management is against the administration of Islāmic affairs in every state and hinders Muslim unity.

The Constitution of Malaysia 3 [1], states that Islām is the official religion of the Federation. A ruler in every state (Sultan) is the protector of Islām whereas the states of Penang, Malacca, Wilayah Persekutuan, Sabah and Sarawak, not having a ruler, come under the King, the Yang diPertuan Agong (Sheridan, 1979:485)(18).

Prior to colonial rule, a Malay Sultān held

absolute power and his subjects gave him absolute loyalty. However, a ruler is responsible to Allāh and subject to the principles of Islam. Ahmad Ibrāhīm says, "The Sultānate was the result of the assimilation of the spiritual and religious tradition originally associated with the institution of the Calīphate with the purely temporal authority that was the Sultān; the latter thus in addition to being a sovereign prince in the secular sense also came to maintain a close association with and responsible for the Shari'ah" (Mohamed Suffian, H.P.Lee and F.A.Trindade (eds.), 1978:47)(19). In Islām the installation of the Sultān is 'fard kifāyah'. The Prophet said, "Respect the Sultān and honour him, because he is the honour of Allāh and the shadow of Him upon the earth if he is a just Sultān" (Mohd Nūr, 1985:33).

Thus, the Muslims are still strongly bound by the ties of sentiment and tradition and by religious feeling to the ruling dynasties of the states. Besides being the heads of the religion in each state, the Sultāns are also the protectors of Malay custom which is so dearly cherished in the manners and life of the Muslims. In fact, Dr. Mahāthīr who is rather critical towards the Sultāns' position in the Muslim society has stated that

the Muslims' attitude until the end of the Second World War, being parochial had not seen the shortcoming of the system (Mahāthīr, 1989:195).

Even though there is no similar provision to be found in the Federal Constitution, the State Constitutions provide that the Ruler of the State may act in his discretion in the performance of any functions as Head of the religion of Islām. Ahmad Ibrāhīm and F.A.Trindade say that the Yang diPertuan Agong may only act on advice in performing his functions as Head of the religion of Islām in the states concerned. According to Y.A.M. Raja Azlān Shah there is no significant difference between the role of a King (Yang diPertuan Agong) and other Rulers of the States.

The Rulers have a great deal of influence on the appointment of religious officials including the 'Muftī'. They can give special sanction before a fatwā, according to the tenets of other schools, can be issued by a 'Muftī' (Mohamed Suffiān, H.P.Lee and F.A.Trindade (eds.), 1978:59)(20).

In practice, the power of the rulers in Islāmic religious matters is limited since they are not an absolute but a constitutional monarchy (Raja Azlān Shah,

1986:77 and 86)(21). Under the Constitution (Amendment) Act 1993, the Yang diPertuan Agong shall cease to exercise the functions of the Yang diPertuan Agong if charged with an offence. A Special Court, with the Lord President of the Supreme Court as chairman, has exclusive jurisdiction to try the Yang diPertuan Agong or the Ruler of a State. A Ruler of a State convicted of an offence in the Special Court and sentenced to imprisonment for more than one day, unless he receives a free pardon from the Pardons Board, shall cease to be the Ruler of the State (Constitution (Amendment) Act 1993, _Harding, 1993:18).

Y.A.M. Raja Azlān Shah says that the Merdeka Constitution became a masterpiece of compromise. The Rulers agreed to independence and to hand over their powers to the people in return for their positions and privileges (Y.A.M Raja Azlān Shah, 1986:78). Even though they (Yang diPertuan Agong and the Sultāns) have their positions and privileges and may act on their discretion in the performance of certain functions such as the appointment of a Malaysian Prime Minister or in other states a 'Menteri Besar', there are written Constitution in which consequentially the rulers are not completely free (Y.A.M Raja Azlān Shah, 1986: 80). Thus to the

Muslims, the rulers seemed sometimes to comply with all the decisions and rules made by the present government.

The rulers cannot use their discretionary power even in Islāmic religious matters before the approval of the 'Parliament' or 'Legislative Assembly'. As a result there might be a serious constitutional crisis if there were a dispute between the rulers(22) and the ruling party (Y.A.M Raja Azlān Shah, 1986:87)(23). When there is a crisis between Rulers and ruling party the political power of the Muslims will decline. However, Dr. Maḥāthīr claims that the latest amendment to the Malaysian Constitution involving the immunity of the rulers does not affect their powers on religious matters(24).

To strengthen a political party in a democratic system, the number of members and supporters is important. For the PAS, the membership is open to every Muslim, either Malay or non-Malay. To counteract this, UMNO opened its membership to whoever are legally considered 'Malay' and might define the term 'Malay', to be more tolerable(25) than the 'Malay' in the Constitution of Malaysia. UMNO's flexibility on the term 'Malay' can be observed as Leon (1983:51) says, from UMNO's stand towards the formation of Malaysia in 1963,

".....This Greater Federation Concept attracted considerable UMNO support during the period from 1956 to 1960 as it appealed to Malay nationalists who thought of the indigenous peoples of Borneo as Malays."

PAS highlighted every ambiguity of the government policies and programmes from an Islāmic point of view. This was particularly the case when the religious matters approved by the Council of Fatwā were questionable or disorderly managed. Concomitant to this, the government promised that the Islāmic values would be absorbed into the development programmes of the country (Hussīn, 1990: 153). To PAS, the sincerity of the government to implement Islāmic teachings in every aspect of life were doubtful since they claimed that UMNO leaders wished to confine Islām to the spiritual aspect, rituals and symbols only (Del Noer, 1988:204).

The Resurgence

The Muslims of Malaysia believe that unity among Muslims can be achieved through the establishment of an Islāmic State which implements an absolute Islāmic law. Nevertheless, a country in which the system of government is based on the principles of democracy, where every

Malaysian citizen has the right to vote, the establishment of an Islāmic State faces strong opposition from the non-Muslims(26).

During the resurgence, especially in the late 1980's some zealous Muslims joined non political groups or the 'da'wa group' and submitted themselves completely to Allah as practised by the Sūfīs. They also propagated Islāmic fundamentalism among the Muslims. They were driven to this by the hopelessness of establishing an Islāmic state and because of action taken by the government to detain the opposition party leaders (Wang Gungwu, 1964:364)(27), some of whom were PAS members, under, the Internal Security Act.

The misunderstanding of the true concept of Sūfiṣm however, causes some of the Muslims to alienate themselves from the Malaysian political system(28) and turn to active participation in religious gathering performing the 'wird' and the 'zikir' either in the mosques or in their houses, in groups or individually. They feel that political activities might lead a Muslim to act against Islāmic teachings. They also belief that through performing prayers and remembering Allāh they

can become pious and good Muslims. The Muslims believe Paradise, the idyllic world, is attainable only by men who are pious and virtuous in the present life whereas Hell is reserved for the wicked and the unbelievers (Mohd Nūr, 1985:14).

The current Islāmic revival in Malaysia which had been gathering momentum since the early 1970's was symbolised by the emergence of a host of 'da'wā' groups. There are at least two prominent non-political organizations, the 'Tablīgh' and the al-Arqām(29). The urban revivalists which refer to the various intellectual and devotional activities and organizations which collectively make up the new Islāmic movement (Nagata, 1987:115) actively run the 'da'wā' activities throughout the country. They call on Muslims to live a life of closer communion with God, without withdrawing entirely from the world and to order their lives according to special religious rules. Even though they do not associate their group with any orders of Ṣūfīsm, their activities are similar to the life of the Ṣūfīs. According to Syed M Naguib Al-Aṭṭās (Al-Aṭṭās, 1967:49) "The individual may try to live an isolated life, form a community, or cultivate privately a contemplative or

active religious life, with or without special vows of consecration." An example of such community is the al-Arqām group.

Based on the membership and the effectiveness of their regular activities, al-Arqām claims that their organization now should take the responsibility to reformulate the Muslim society to Islam and to challenge the government. The government publicly announced that al-Arqām is one of the seventy false doctrine movements in Malaysia(30). Today, there are many other Islāmic groups which actively organize 'da'wā' activities such as Angkatan Belia Islām Malaysia (Malaysian Muslim Youth Organization), Pertubuhan Kebajikan Islām Malaysia (Muslim Welfare Organization), 'al-Hunāfa' (The New Converts Association), Jema'ah Islāh Malaysia (Malaysian Reform Organization) and Persatuan Ulama Malaysia (Malaysian Muslim Scholars Organisation).

Though they lack proper resources and finances these groups have managed to carry the responsibilities which in their view should be carried officially by various government bodies such as 'Yayasan Dakwah Islāmiyah Malaysia' (Malaysian Foundation of Islāmic Missionary Activity), the Islāmic Affairs Division of

the Prime Minister's Department and Islāmic Religious Departments particularly in the 'da'wā' activities. Undoubtedly, without prejudice and political game-playing, through close cooperation and an integrated approach between these groups and the government, 'da'wā' activities can be organised more effectively. Though these organizations are disunited, ABIM criticised the government when recently, the suggestion was made by certain states to ban the 'Tablīgh' group(31). When PAS confronted the government on the 'Hudud' issue(32), the party called these Islāmic movements to work together in implementing Islāmic law in the state of Kelantan.

Though these Islāmic institutions succeeded in conveying and imparting information and knowledge on Islām to the Muslim society, through modern and traditional approaches, the instability in politics and disunity of the Muslim society automatically failed them in other social, education, economic and cultural development.

The al-Arqām and the 'Tablīgh' groups believe that the salvation for Muslims lies in individual piety and "If individuals were moral and upright, society would

also become clean and wholesome", (Chandra, 1987:45). To them the government system of education has failed in producing good Muslims. They claim that the increasing number of crimes, modern vices and immoral activities at present committed particularly by the Muslim youth are a result of the secular system of education received, (S. Hussēīn, 1988:465-478). ABIM aimed to transmit a proper understanding of Islām and create Islāmic consciousness among the young. Thus, al-Arqām and ABIM set up schools based on their own curricula which gave a lot of prominence to individual character training. Al-Arqām's theological education is based almost entirely on the Al-Ḳur'ān, the Sunna and the writings of famous Muslim scholars. Secularism to them has resulted "in a modern society inflicted by such disease as hedonism, materialism, individualism, utilitarianism, permissiveness, relativistic values and anomie", (Chandra 1987:45,48).

Culture

Although some of the young generation are Muslims in name only and fail to understand Islām or perform their religious duties regularly in their daily lives, (Harōn and Sōbrī, 1988:46) they are very sensitive about

their religion. The Muslims affirm themselves to Islam as their only religion and they are willing to strive to uphold it. They reject being called unbelievers and infidels by their opponents and are intolerant of them. This is reflected in every election campaign when Muslims in the ruling party are accused of being infidel by other Muslims in the opposing political party when they espouse policies which are perceived as not following the strict tenets of Islām. Such accusations lead to quarrels and boycotts among the villagers (Mohd Nūr, 1985:22).

Leon (1983:5) claims that through Islām, Muslims in this country have a strong feeling of racial identity since Islām is against those unbelievers. This attitude is against Islām since Islām encourages the Muslims to be just and kind and forbids Muslims to fight the unbelievers unless they fight the Muslims for their faith and drive them out from their homes (Hammudah, 1975: 137). Even though the influence of Islām on the Muslims is very deep-seated, the influence of traditional beliefs is still strong among some of the Muslims. Traditional beliefs have remained part and parcel of the Muslim life, part of Muslim cultural heritage (S. Hussin, 1981:46). S.

Hussein (S. Hussein, 1988:72-73) says, "Islam that came to the Malays was already syncretised with popular magico-animist elements, particularly of the Persian and Indian variety...". According to Mohd Taib (Mohd Taib, 1980:8) "It is the Islamic belief and ethos that have become the foundation of the culture of the Malays." Islam brought new values and ideals and introduced alternative structures of social organization (Ozay, 1990: 21-2).

To Professor Isma'il al Faruqi, Islamic culture is different from other cultures such as the culture of hedonism and asceticism. In fact, there is no culture unless it makes a meta-cultural claim to truth, goodness and beauty (Saleem (ed.), 1982:140-142). Islam constituted social righteousness and the virtues of character such as truthfulness, trustworthiness, selflessness, cleanliness, diligence, industriousness, courtesy, compassion, chivalry, graciousness, benevolence, generosity, altruism, loyalty, obedience, gratitude, patience, pragmatism, simplicity, moderation, and prohibited their opposites. In contrast, Islam will penalize those who behave with negative attributes such as laziness, fatalism, dirtiness, crudity, "holier than thou attitude and ulterior

motive" (Al-Attās, 1972: 65-66). Furthermore, when Islām spread to the Malay Archipelago, this religion had to grapple with 'traditional' practices and conventions already well entrenched in the Muslim culture, commonly referred to as ''ādāt' (Hussīn, 1990:12).

In the political system of the traditional Muslims, the influence of the ''ādāt' specifically the ''Ādāt Pepateh' and the ''Ādāt Temenggung' were evident. However, the contact between Islām and the preIslāmic ''ādāt' did not result in the complete subjugation of the former by the latter; there were areas of compromise, accommodation and ambiguity. Though the general trend can be said towards the strengthening of Islām at the expense of original Malay ''ādāt', the fact remains that Islām and the pre-Islāmic ''ādāt' exist side by side (S.Hussēīn, 1988:73-74).

Nevertheless, there were instances of Islāmic law being put aside in favour of the traditional ''ādāt' (S.Hussēīn, 1988:77) as seen in the customs, rules of marriage and property inheritance of the ''Ādāt Pepatih' still practised by the Negeri Sembilan and certain parts of Malacca and Pahang Muslims (Othmān, 1979:75).(33) The ''Ādāt Pepatih' gives, for instance, females total

ownership on customary land and specifies residence as matrilocal and decedents as matrilineal. The 'Ādāt Temenggung', on the other hand is based on bilateral kinship system with a slight emphasis attributable to Islāmic influences. Males are given a larger share of the family property and which specifies residence to be patrilocal. These practices definitely do not conform with the teachings of Islām (Abdul Maulūd, 1976:173)(34).

The law of inheritance in Islām determines the list of the heirs and ratio of share when distributing the wealth of the deceased. In a large family the inheritance is distributed amongst the kin of "father, father's father and so on", half-brother by the mother, the husband, the wife, daughter, son's daughter how low soever, full sister, consanguine sister, uterine sister, mother and true grandmother" (Abdur Raḥmān, 1984:296). In general "to the male, a portion equal to that of two females" (Al-Nisā'ā: 11). However, there are cases where the heirs of the deceased, particularly sons and daughters, agree to divide the inheritance equally among them and a larger share is given to the less fortunate heir that is disabled, physically or mentally retarded, an orphan, a widow or an unmarried heir. This system of

inheritance which is known in the Muslim society as 'Ādāt Kampung' is allowed by Islām since the distribution is agreed by all the heirs (Othmān, 1989: 86).

Even today 'Ādāt Kampung' seems more reasonable, since in practise working daughters and sons bear equal obligations and responsibilities towards their parents and siblings. However, the practice of equal responsibility is basically not in line with Islāmic teachings (Ḥamūdah, 1975:188). In a Muslim society to will inheritance particularly to an adopted child is common since in Islām an adopted child is unrecognised (Leilā and Aishā, 1985:130) and has no rights to inherit property. An adopted child's position in Islām is not equal to a true child for Islām permits him to marry his adopted mother. However, to will more than one-third of the amount of the inheritance to an heir is prohibited in Islām and usually ends in disputes and quarrels among the heirs.

Rituals and ceremonial aspects, though the Muslims realise that they are against their faith and sometimes are wasteful, are carried out because they are part of tradition. A substantial wedding feast and the public

display of gifts exchanged between the bride and the bridegroom's families are still an important part of a wedding ceremony but the Hindu-style sitting of the bridal pair on an embellished dais 'bersanding' diminishes over the years as 'da'wā' becomes stronger. Feasts that follow after special occasions such as giving a name to a new-born baby, the first hair shaving and the slaughtering of a goat to express thankfulness to Allāh 'aḳiḳah', circumcision for the boys 'khatan' and completion of the Al-Kur'ān recital 'khatam' encouraged by Islām are becoming more prominent in the present Muslim society. However, worship of a host of local spirits, ghosts, 'walī' and holy places 'kerāmat' which are popular during the traditional period has declined in the Muslim society. 'Bidan' (traditional Malay Muslim midwife) 'pawang' and 'bomoh' who are believed to possess magical knowledge and magical powers have been replaced by modern medical staff such as midwives, nurses and doctors during the time of birth and sickness. The 'bidan', 'pawang' and 'bomoh's help is only sought as an additional effort to help 'ikhtīār' (S.Ḥussīn, 1981:42, 46).

In everyday life, Muslims are well known for their

customs and practices involving family life, neighbours, betrothal and marriage. A child's process of learning or education begins at a very early age. He is taught Islāmic way of life. Islāmic values such as the ethics of giving, of sharing, of sacrificing are emphasised to equipped him with good moral values. The concept of God, respect for parents, parent's responsibilities and good neighbourliness are slowly taught to the child as soon as he can speak and communicate with older people.

The Muslims have their Islāmic festivals such as 'Aid al-Fitrī' and 'Aid al-Adhḥā' (Festivals of Sacrifice), 'Maulūd' (the birthday of the Prophet Muḥammad) and 'Isrā' Mi'raj' (the night journey of the Prophet Muḥammad) which are celebrated annually in the mosque and 'surau', (Rahīmsyām and Nōrhāle, 1985:33) which serve as an important centre for religious as well as social activities.

Most of the Muslims come to the holy house during other occasions such as on the first day of 'Muḥarrām', 'Niṣfu Sha'bān' (The Middle of the Sha'bān month), during the whole of the 'Ramadān' month and on the tenth of the month of 'Muḥarrām' 'Ashūrā'. Ritual feast and religious activities held in the mosque are usually organised

through 'gotong royong' (mutual self-help) and 'kerjasama' (working together). Muslims consider 'gotong royong' as part of their way of life, a religious duty and it is their tradition 'ādāt' to help each other to contribute to activities for the common good. In the rural areas 'gotong royong' activities organised during wedding feasts, death rites, constructing prayer house and footpaths enhance village life (Abdul Maulūd, 1976: 160).

Every Friday at noon male Muslims attend with the congregation at the mosque for Friday prayer, uniting individuals in the common brotherhood of Islām. Attendance is compulsory since it rests on direct command and a person who fails to perform this prayer three times consecutively is regarded as a bad Muslim by the society (Mohd Nūr, 1985:24). Undoubtedly, Islām has become an important factor for promoting social relations and maintaining unity and solidarity particularly at village level.

In a Muslim society, marriage is encouraged since it is sacred, God ordained and as a remedy to sexual immorality. Muslims consider marriage a very serious commitment since Islām prohibits trial marriages, fixed term marriages or marriages that appear experimental,



casual, or temporary (Ḥammūdāh, 1975:116). When a man marries, he creates a network of kin relations which introduces new obligations, rights and expectations and widens his circle of kin ties. It has become his duty to care for his wife and he is responsible for her behaviour. He is expected to respect his parents-in-law, his wife siblings and relatives and expects the same treatment from them (Abdul Maulūd, 1976:171).

Lately, polygamous marriages have become widely practised, particularly among al-Arqāmists. The number of Muslim women particularly the unmarried is said to be more than men particularly in urban areas and many argued that polygamy had become necessary to avoid moral decline and sexual promiscuity. Muslims still take great pride in having a large family and polygamous marriage is one way to achieve it. Practitioners of polygamous marriages defend themselves on the ground that it was practiced by the Prophet. However, according to Lēilā and Aishā, their conspicuous choice of beautiful, educated young women as marriage partners is clearly against the concept of a polygamous marriage practised by the Prophet who married for Islāmic glory and on humanitarian grounds (Lēilā and

Āishā, 1985:129-130).

Islām allowance for polygamy has been misused by many irresponsible men leading to cases of abuse. As claimed by those who oppose the al-Arqām group, the al-Arqām followers in particular, marry without the knowledge and consent of the woman's parents which is against Islāmic law and the law of the country. In Malaysia, with the implementation of the Muslim Family Law(35), polygamous marriages have to receive the approval of religious authorities. Besides giving valid reasons and proof of economic and physical capability, the man has to obtain the consent of his first wife before he is allowed to practise polygamy (Hussin, 1990: 483)(36).

Among the young working people, the initiative to get married is theirs. Unlike the traditional days, parents have very little influence in the choice of spouses for their children except for their non-working daughters. However, parents and older siblings in particular are usually consulted to get their blessings. In a Muslim family, the father is usually regarded as a symbol of authority and leadership and all major decisions regarding family matters are made by the

father. Islāmic law requires the father or in his absence an older male sibling, to give the girl away in marriage. Only in the absence of both or the grandfather, the religious department official known as the 'Kādī' is authorised to give the girl away (Abdul Maulūd, 1976:172).

Thus as seen above, over the last decades the Muslim society has undergone great changes in attitudes, values and way of life as a result of the influence of various environmental factors and historical events. These changes that affect the society are depicted through Muslim writings, traditional or modern, creative or non-creative. Muslim writers through their observations and experience of contemporary everyday events and happenings record and reflect the change, both the small and the great, the external and the internal. In my next chapter I shall look more closely at this writing and its tradition.

Notes

1. For a discussion of Malay society and the influx of Chinese and Indian cheap labours under British in Malaya see Roff, 1967:1-31.
2. See also Leon, 1983:xvi.
3. Utusan Malaysia, 25 June 1991.
4. Utusan Malaysia, 8 June 1993.
5. Harakah, 31 May 1993.
6. On the Trengganu Stone Inscription, see S.M. Naguib Al-Aṭṭās, (1970).
7. On the various theories as to when and from where Islām first spread to the Malay Archipelago, see Roof in Archipel, 29 (1985)pp.7-34.
8. See also Maḥāthir, 1989:160.
9. For example see Goh, 1971:26. He said, " UMNO was not united. The supporters of Sulaimān Bulōn in the Southern parts of the state had long resented the domination of the three northern datos... As such, the UMNO branches in the South were not unduly upset over the prospects of a fall of the trio from power."
10. In the novels 'Terdedah' (Exposed) and 'Menteri' (Minister), Shahnōn Ahmad directly shows the temptations and weaknesses of the politicians who are selfish, corrupt, hypocritical, seeking sexual satisfaction and are indecisive. See also Mohd Yūsof 1989: 120. According to Hua, (1983:175), " While state subsidies and expenditure in the rural sector are attempts to buy over the Malay peasantry, the state agencies and enterprises simultaneously provide an economic base for the Malay state bourgeoisie." See also Chandra 1987:56, Tuan Haji Yusuf, April, 1984:5. "Specific allegations of corruptions against these elites are heard now and then. The loss of trust this creates in ordinary people, especially if the elites in question exercise some form of direct authority over them, has in small measure, helped in the growth of Islāmic resurgence." Chandra, 1987:20.

11. Utusan Malaysia, 3 December 1991.
12. See also Chandra 1987:25.
13. See also News Straits Times, March 24, 1982.
14. Government curbed those 'ceramah' through Act and legal action. Deliar Noer, 1988:199.
15. Both parties either use 'khutbah' or speeches in the mosque or 'surau'. Deliar Noer, 1988:199.
16. See States Administration of Muslim Law Enactments. (Appointments).
17. Abdullāh in 'Makallah Undang-undang Menghormati Ahmad Ibrāhīm', 1988:69. See also Kanūn Acara Jēnāyah seksyen 282(a).
18. See also Leon, 1983:49 and Malaysian Constitution Ninth Schedule List II State List.
19. See also Y.A.M. Raja Azlān Shāh, 1981:78 or Raja Tun Azlān Shāh, (1982).
20. See for example, section 9 and 10 Administration of Muslim Law Enactment 1964 (Perlis), section 39(1), 42 and 43 Administration of Muslim Law Enactment 1965 (Perak). Administration of Muslim Law Enactment 1964 (Perlis), section 43 (Perak), section 38 (Kedah).
21. Rulers in Malaysia have no absolute power and their roles are specifically provided for in the Constitutions and the Rulers have no power to refuse. See also Federal Constitution, VIII Sch., cl.I. See the Constitution Amendment Act 1983 and the Constitution (Amendment) Act 1984 and the discussion in H. P. Lee, 'The Malaysian Constitutional Crisis; King, Rulers and Royal Assent' (1984) LAWASIA 22. See also A Harding.
22. Rulers must be considered Malay.
23. The ruling party is a component of 'Barisan Nasional' comprising UMNO, MCA and MIC and UMNO being the whip party.
24. Berita Minggu 13 Disember, 1992.
25. Today Orang Asli, Siamese and Sabahan are among the members of UMNO.
26. In the case of a Bill for making any amendment to the Constitution other than an amendment pursuant to Article 159, this is true only as long as the as the Government can command a two thirds majority in both Houses of Parliament.

27. "A Party in control of a government which uses such power against the opposition parties, whatever its understanding of the justification of the use, must have cause to speculate on the security of its own party leaders and members should control slip away from them and this weapon of repression fall into the hands of others." See Gungwu, 1964:364.
28. For example Dārul-Arqām want to project a non-political image despite the apparent difficulties. See Hussin 1990:99.
29. These are four 'da'wā' groups. Among others are ABIM and the Islāmic Representative Council. But Dārul Arqām and 'Tablīgh' significantly are different from both former groups since they do not participate in all aspects of society including politics. See Zainah, 1987:55. See also Hussin, 1990:99.
30. Utusan Malaysia, 30 November 1991).
31. The Government of Malacca ban all 'Tablīgh' activities. See Mingguan Malaysia, 29 Mac, 1992:10.
32. Utusan Malaysia, 12 Mei 1992).
33. See also Ahmad, 1963:48. Haji Mohd. Dīn, 1963:20 and Martin Lister, 1890:290 - 301.
34. See also Othmān, 1979:82.
35. For example Akta Keluarga Islām Wilayah Persekutuan, 1984. Enakmen Keluarga Islām Kelantan, No.1, 1983, Enakmen Keluarga Islām Melaka, 1983. Enakmen Keluarga Islām Negeri Sembilan, No.71, 1983, Undang-undang Keluarga Islām Kedah, No.1, 1984, Enakmen Keluarga Islām Perak, 1984, Enakmen Keluarga Islām Pulau Pinang No.2, 1985. See also Md. Akhīr and Sitī Zalīkhah, 1989:20-21.
36. Md. Akhīr and Sitī Zalīkhah, 1989:57.

CHAPTER TWO

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Malay Islāmic Literature

Islāmic literature was introduced to the Malay world along with Islam and was used in propagating Islām. The 'Kitāb' literature (sastera kitab) was the first form of Islāmic writing that flourished in Malay literature (Manā Sikanā, 1983:17). Scholars like R. Roolvink (Encyclopedia of Islām 1971:1231) conclude, that "Malay literature is in fact an Islāmic literature(1) and it is through this Islāmic literature that Islām penetrated into the other languages and literatures of the Malay Archipelago." The influence of Western culture came about partly with the introduction of the printing press in the mid nineteenth century (Winstedt, 1939:142). It brought a new genre of creative literature in the form of novels, short stories, poetry and plays into the limelight of the literary world (Manā Sikanā, 1983:30).

More recently the growing interest in Islām influenced the literary scene. There was an awareness among Muslim writers of the need to reevaluate and reassess modern Malay literature and to imbue it with the spirit of 'da'wā', to return to Islām so as to achieve

Allāh's grace in this world and the hereafter. The literary works produced were viewed unsuitable to guide the society towards the path of Allāh. Thus the literary scene was soon inundated with essays and writings on the subject of Islām and literature. The definition of 'Islāmic literature' became a contentious issue among Muslim writers. The issue of Islāmic literature was discussed several times and as a result there were several publications. For example there is a book 'Sastera Agama', 1986, by Ismāil Hussēin, 'Kesusasteraan Melayu dan Islām', 1980, by Syed Hussēin Alātās, 'Polemik Sastera Islām', 1987, by Kāssim Ahmad, and Shahnōn Ahmad(2).

Until today, not a single definition has been agreed to meet the actual features of an Islāmic literature. Even though competitions for Islāmic novels and short stories were organised by the Islāmic Religious Departments at national and state level as well as by the Muslim writer's organization, the definition and concept of Islāmic writings were determined ad hoc by the judging committees or the organizing committees concerned. This is not surprising because the nature of the organisation of Islām within its tradition gives considerable freedom

of thought and expression to individual Muslim scholars. This means that they sometimes take an independent attitude on certain matters of public concern. As there is no single agreed view on the definition of Islamic literature, the government, which exerts its responsibility for all things religious, allows organising groups to choose their definition depending on the situation. In fact government officials who feel authorised to organise the 'sayembara sastra' lack the knowledge of evaluating Islāmic literature from a literary point of view. Evaluation is therefore based only on its religious content and not on its literary value.

In Malaysia as in Indonesia, writers face the same uncertainty on the definition of Islāmic literature. As Kratz (1986:63) says, with reference to Indonesia, "modern Islāmic literature still finds itself, being caught between dogmatism and the desire for creative freedom." One of the reasons might be that 'religious writers' felt discouraged because popular novels and short stories were branded 'ḥarām' (forbidden) by the more orthodox writers (Kratz, 1986:63). Nevertheless, if the yardstick of Islāmic literary works is its

religious content which glorifies, upholds and propagates an Islamic concept of life, then there is much religious fiction, prose, poetry and 'drama' written by 'religious writers' (Kratz, 1986:60). However in many cases even the readers might sometimes find the religious elements in these literary works insignificant.

The limited literary stimuli from 'Islāmic' or 'Muslim' countries particularly the Middle East in the Malay and Indonesian literatures, the limited number of Muslim scholars with a good command of Arabic and Malay "who have been men of letters or are interested in belles lettres" and the lack of interest among Islāmic publishers in publishing literary works, were said to be some of the reasons for the small number of Islāmic literary works for the general public. Furthermore, religious content of the literary works stirred the interest of only a small audience except when its content were regarded blasphemous and offensive to their belief and convictions (3). Students too are not exposed to literature (4). These interrelated factors lead to the presence of Islāmic literature in Malaysia having little impact on the Muslims (Kratz, 1986:60-61).

The Nature of Islāmic Literature in Traditional Malay.

The changes undergone by a society are often seen in literature, traditional and modern. As reflected by Winstedt (Winstedt, 1950:139), "For a thousand years the Malay was under the influence of Hinduized courts, that were centres of Buddhism and Saivism, Hindu magical science, Hindu art and literature." This influence is visible by the extent of cultural borrowing and the assimilation of numerous Sanskrit and Tamil words into the Malay language. The adoption of some Hindu, Buddhist and Sivaistic religious thoughts, law, social and moral codes, ceremonies and rituals are still found in a Malay everyday life (Mohd Tāib, 1984:16)(5). Ismāil, (1983:35) cited a Chinese report dated 1567 that refers to the use of the Malay language in Malacca, written in a form of alphabet similar to Indian script, which according to Winstedt (1981:139) were the Pallavan and the Nagari scripts.

The advent of Islām to the Malay Archipelago via Persia and India(6) resulted in the adoption and adaptation of the new religion and the culture accompanying it and its impact on traditional Malay literature is undisputably profound. The translation,

reworking and adaptation from Arabic or Persian works, textbooks of Arabic, translation of the Al-Kur'ān, commentaries, sacred history, philosophical treatises and religious tracts, theology, law and mysticism (Encyclopedia of Islām, 1971:1231) resulted in the growth and development of Malay literature. It dominated Malay thoughts and became the cultural traits in Malay life.

Islām influenced the development of the Malay language in the adoption of the Arabic alphabet and script as the medium of writing, changing and enriching it by borrowing a large number of Arabic and Persian words. An epitaph on the tombstone of a Pasai Princess shows the existence of the mixture of Malay Sanskrit and Arabic since A.D. 1380. The carved characters of the inscription of Trengganu stele is the earliest Malay text in Arabic script (Al-Aṭṭās, 1970:7). The Malay language which before the coming of Islām was used for interinsular intercourse (Encyclopedia of Islām, 1971:1231) became the literary and religious language that spread the new faith far and wide, creating a new civilization.

Through the medium of the Malay language, new converts were taught various disciplines of learning

including theology, philosophy, mysticism, logic and law. Propagation works were obviously successful when numerous Islāmic institutions were established in different parts of the Malay Archipelago to study these fields (Ismāil, 1983:47). Today, the Malay language is the official and the national language of Malaysia, Indonesia, Brunei and Singapore (if only nominally).

Scholars who study Malay literature hold different opinions on the form of literature that exist before and after the advent of Islām in the Malay Archipelago and when it was written. It was assumed that before the advent of Islām there probably were Malay literary works either in the form of written manuscripts or tales. However, the Malay literature in Indian scripts has been lost and those that survived were manuscripts written in Perso-Arabic alphabet known as 'Jawi'. (Winstedt, 1981:139) Nevertheless there is abundance of evidence of an Indianised tradition of writing, in the Javanese and Balinese regions, on palm-leaves. Similar tradition can be assumed to have existed during the pre-Islāmic period in the Malay region (Jones, 1986:122-4). Roolvink (Roolvink, 1971:1230) claims that, "the influence of Islām on the Malay literature is twofold: on

the one hand Islām caused much of the older literature, in particular religious to disappear; on the other hand it enriched the literature by substituting new genres and new works for those that fell into oblivion, and by adding to the literature that already existed" (Encyclopedia of Islām, 1971:1230).

A. Day claimed, since there is no evidence that book burning took place the possible answer for the gradual draining of the literary language of Hindu-Buddhist court culture could be due to the loss of its fundamental religious reasons with the Islāmization of the Malay world (Hooker (ed.), 1988:141). According to Kratz, the fact that some of the earliest Islāmic texts even call for the extinction of heathen literature bears evidence to the suspicion of the possibility of its deliberate destruction by the protagonists of the new faith 'Islām' (Kratz, 1979:4). Nevertheless, the generally humid climate of the Malay Archipelago which causes paper to quickly deteriorate, in particular, has been accepted as one of the logical factor for the relatively short life and the loss of the manuscripts(7).

The majority of the written Malay literature of except for the Sejarah Melayu, the literature of mirrors

of conduct often referred to as 'adāb' literature and nineteenth century historiographies and autobiographies are anonymous (Kratz, 1979:7) and do not contain dates writing or if found, these dates usually refer to the time of copying rather than of creating. Two well-known works of 'adāb' literature are Tājul Salāṭīn (The Crown of the King) written or translated into the Malay language by Bukharī al-Jauhārī in 1906 and of Persian origin and Bustān al-Salāṭīn written by Syeikh Nur al-Dīn al-Rānirī. Tājul Salāṭīn contains Islāmic instructions and injunctions from Allāh to His servants besides examples of Muslim Kings and pious men of golden times. Bustān al-Salāṭīn deals with the creation, Prophets and kings, just king heroes, intelligence and clever ministers liberal men and all kinds of science. Thus, establishing the date of the beginning of the Malay traditional literature or the date of origin of a genre pose a problem. In the Malay Peninsula, although it is generally assumed that literature existed during the time of the fifteenth century court of Malacca, the earliest extant manuscripts on paper date from the sixteenth century and most of the manuscripts are relatively recent copies of the originals dating from the nineteen century

(Kratz, 1979:3-4).

M.G. Emeis and Zubēr Usmān suggested that Malay literature began to be produced after the advent of Islām in 1500 in Arabic script 'Jawi' and before this period Malay literature existed only in the form of folk literature (Ismāil, 1983:35). However, the proposition that Malay literature only came into existence with the arrival of Islām is subject to argument as discussed above.

De Casparis regards 1500 A.D. as the watershed between the use of durable and less durable bases of writing. "Almost all the source materials before that date are inscriptions engraved in stone or metal with only one or two extant manuscripts, but after 1500 there are only a few inscriptions but a wealth of manuscripts." The fact that the earliest known example of Malay written in the 'Jawi' (Arabic script) of the Trengganu Stone dates from the fourteenth century, supports the postulation of the fourteenth century as the era of the beginning of the traditional Malay Islāmic literature (Jones, 1985:3).

The 'literature of the manuscript', written in poetry and prose, stretches over a period of

approximately 500 years. It covers "a wide range of subjects from theological treatises, legal digests and texts of an historical nature to religious fiction, popular mythology and folklore." Copying of manuscripts in Malay virtually came to a close by the end of the nineteenth century with the emergence of the 'popular literature', which was traditional in form but different in topic, associated with the introduction of the printing press and the lithograph (Kratz, 1979:3).

Generally speaking, Malay written literature was the product of the royal courts. Tales flourished among the common people and were narrated orally by the story teller. These tales of unknown authorship were handed down from one generation to the next without the aid of writing. The oral tradition which reflects the blending of different civilizations underwent a process of adoption which became Malay folktales (Mohd Taib, 1984:17). Folktales evolve on god and goddess in their world of mythology, ghosts and spirits, origin of animals and plants which were contrary to Islāmic faith (Ismāil, 1983:47).

Islāmization of the Malay world as unanimously asserted by the Malay chronicles, began with the

conversion of the rulers of the state concerned. As the Raja was the primary object of loyalty, central to every aspect of Malay life and believed to be the owner of all the land in his territory (Hooker (ed.), 1988:31), it was his duty to obtain knowledge of the latest spiritual doctrines or techniques (Hooker (ed.), 1988:39). As the new faith replaced the Hindu in the royal courts the spread and inculcation of Islām became more significant. Writing and composing, copying, adapting or translating the colourful romances featuring Persian, Indian and local dramatis personae were done in the royal courts where literary environment and intellectual activity existed. It was here that bards and scribes could be maintained and literature flourished.

Religious works involving editing and commentaries on Islāmic literature were more frequently developed outside the courts. In *Sejarah Melayu*, there were accounts of Theologians from the West such as Hamzah Fansuri and Nūruddīn al-Rainīrī, employed as spiritual advisers to the Sultāns. They could be consulted on matters concerning Islām but were also engaged in literary works (Mohd Taib, 1984:28). Jones, (Jones, 1986:123-4) claims that in the early development of

Traditional Malay literature both Muslim and Hindu literature existed side by side and presumably even the written material has been influenced by earlier oral tradition (8).

Kitab literature

Since Islāmic literature that developed in the Malay Archipelago in the fourteenth century was used as 'da'wā', kitab-literature or 'sastera kitāb' was the first genre developed followed by creative literature of legends and prophets (Manā Sikanā, December 1990:6)(9). According to Kratz (1979:4), a large part of the earliest manuscripts which exist today are theological treatises many of which are translations of Middle Eastern sources. They were written down and studied particularly by theologians and religious teachers who used them for reference. It was the reliance on the written word which indirectly saved manuscripts from extinction and guaranteed their perpetuation.

The 'sastera kitab' deals with all aspects of Islām as a religion: for instance faith Al-Ḳur'ān and Ḥadīth 'Fīkh', Muslim law 'Syarī'ā' and Ṣūfīsm', Taṣawwūf, together with the disciples pertaining to it. (Encyclopedia of Islām, 1971:1232).

During the period from the sixteenth to the early twentieth century, 'Kitāb Kuning' (religious books in Arabic script printed on yellow papers), were either translated into or written in the Malay classical language. This was done by local or foreign Muslim scholars using Arabic characters 'Jawi', known as 'Kitab Jawi'. As a rule only the introduction, the conclusion and a few passing remarks of the 'Kitāb Jawi' are the work of the 'author' the rest being mere translation (Moḥd Nōor, 1985:7). Often when translated the title of the original 'kitāb' is changed. For example, kitab Umm al-Barāhīn by al-Sanūsī (895 A.H./ 1490 A.D.) was translated into Malay by Muḥammad Zaẓn b. Jalāl al-Dīn in 1757 A.D. under the title 'Bidāyat al-Hidāyah'. In 1886, Muḥammad Badāwī al-Sambawī translated it under the title 'Sirāj al Hudā' and the third translation by Zaẓn al-'Ābidīn b. Muḥammad al-Fatānī in 1890 is under the title 'Aqīdat al-Nājīn'.

The 'Kitāb Jawi' have been used by the Muslims in the Archipelago as a major source of Islāmic knowledge. On faith 'Kitāb Jawi' explains the Sunnī doctrine and when discussing 'Fiḫ' expounded the Shāfī'ī School of Law. Discussions of Sūfīsm were mainly on the teachings

of 'al-Ghazālī'; the 'Ṭarīqat' (Ṣūfī order), 'Naqshābandīyah' and 'Kādirīyya' (Mohd Nūr, 1983:3). The market for these writings were confined to the Muslim scholars who use them as texts when teaching their students in the traditional religious schools, the mosques, 'surau' and 'pondok'.

In general, the writers of 'Kitāb Jawi' came from various parts of the Malay Archipelago. Their places of origin can be identified through the names of their hometowns and islands which are normally indicated after their names such as al-Palembānī, al-Bandjārī, al-Samatra'i, al-Fansūrī, al-Bani, al-Makāsārī, al-Kalantānī, al-Fatānī (R. Roolvink, in Encyclopedia of Islām 1971: 1234). Thus, in the 'Kitāb Jawi' Malay literature loses its characteristic of anonymity. Only the very pious authors kept their names unknown. They claimed that they wrote for the sake of Allāh and not for worldly gain (Mohd Nūr, 1985:6-7).

With the introduction of the printing press in the early ninetieth century, 'Kitāb Jawi' were being published and printed in Singapore, Penang, Surabaya, Mecca and Cairo. According to Bruinessen, (Bruinessen, 1990:230) who did a research project on Indonesian

'Ulamā', in the late 1870's the activities of book printing had already started in the Middle East. The establishment of a government press in Mecca in 1884 which printed not only books in Arabic but also in Malay was of particular relevance for Indonesians. He also claims that although this was not the very first Malay press, it was the first one of importance. Today 'Kitāb Jawi' are mostly printed in Penang and Kelantan.

These 'kitab' were published separately by various publishers from 1300 A.H./1882 A.D. to 1390 A.H./1969 A.D. The book 'Hidāyat al-Sālikīn' by 'Abd al-Ṣamad al-Falembānī for example, was published in Cairo in 1300 A.H./1882 A.D. and reprinted in Singapore and the book 'Kashf al-Asrār' by Muḥammad Ṣālih b. 'Abdullāh was published in Singapore, in 1390 A.H. /1969 A.D. A short treatise of Zaḡn ad-Dīn as-Sumbawī, another Jawi scholar resident in Mecca, was lithographed as early as 1876 and several works of Daud b. 'Abdallāh al-Patānī's, the most famous of Patānī scholars, were printed in Bombay before the 1880s.

Nūruddīn b. 'Alī Ḥasanjī b. Muḥammad Ḥamīd al-Ra-nīrī who wrote 'Kitab Bad' Khalq al-Samāwāt wa al-Ard' (The Creation of the Heaven and the Earth) was considered

as one of the earliest and most notable authors of 'Kitāb Jawi'. He did not only write many 'Fiqh' books of the Shāfi' School but also wrote more than 23 books on other fields such as 'Tauhid', Ṣūfīsm and 'Hadīth'. His book 'Kitāb Bad' Khalq al-Samāwāt wa al-Ard' was written on the request of Sultān Iskandar Thānī who reigned in Aceh between 1636 and 1641. This manuscript contains stories pertaining to the creation of man, angels, jins and all things in the universe (Moḥd Nōr, 1985:7).

The books, Ṣirāt al-Mustaḳīm (The Straight Path), Sabīl al-Muhtadīn (The Way of the Guided), Furu' al-Masā'il were based on other works. According to Muḥammad Arshad b. Abdullāh al-Banjārī, the book Ṣirāt al-Mustaḳīm in 1054 A.H. written by Nurruddīn, contained many Achinese words which were not fully understood by many people. The book Sabīl al-Muhtadīn written by Muḥammad Arshad b. Abdullāh al-Banjārī was based on other Arabic books of the Shāfi' School. Furū' al-Masā'il was written by Daud b. Abdullāh al-Fatānī. He wrote more than twenty books on Islāmic law, 'Tauḥīd' or Theology and Ṣūfīsm. All his books were written in the nineteenth century(10).

On Ṣūfīsm, there were books in the Malay language entitled 'Hidāyāt al-Salikīn', 'Sair al-Sālikīn', 'Sirāj

al-ṭalibīn' and 'Kādirīyyā wa Naqshabandiyyā'. 'Hidāyat al-Sālikīn' and 'Sair al-Sālikīn' were written by Daud b. Abdullah al-Fatānī. The book 'Hidāyat al-Sālikīn' written in 1192 A.H. was mostly translated from the book of al-Ghazālī 'Bidāyāt al-Hidāyah' with an edition of the author personal views. The book 'Sirāj al-ṭalibīn' written by K.H.Ihsān b.Muḥammad Daḥlān of Jampes, Kediri is a commentary on Ghazālī's 'Minhāj al-'ābidīn'. The book 'Kādirīyyā wa Naqshabandiyyā' was written by Kyai Musliḥ of Mranggen (Musliḥ b. Abd ar-Raḥmān al-Marāqī (d.1986) (Bruinessen, 1990:237).

Other 'Kitāb Jawi' translated into the Malay language are 'Hikam' and 'Tāj al-'Arūs' by Ibn 'Aṭā'ullāh al-Iskandārī. The former was translated anonymously while the latter was translated by 'Uṭhmān al-Funtiānī. Study by Bruinessen (1990:228) on 'Kitāb Kuning' used in the pesantren in various parts of the Archipelago shows that out of some nine hundred different works of the kitāb, most of which are used as textbooks, almost five hundred or just over half were written or translated by Southeast Asian Muslim scholars.

Ironically, the 'Kitāb Jawi' have not received special attention from Malay scholars but more by Western

scholars despite the fact that they can be seen as part of Malay literature (Matheson and Hooker, 1988:1) and many are still available in print and used by Muslims in the Malay Archipelago.

Islāmic Literature in Modern Malay.

The nineteenth century starting with the writings of Abdullāh bin Abdul Kādir Munsyī (1797-1854) has been regarded by most scholars as the beginning of modern literature in Malay. However, some writers disagree and regard Hamzah Fansurī's as the first modern Malay writings. Nevertheless, with Abdullāh's works Malay literature departed from the feudal world which dwelt in the realm of super human princes and princesses and the creatures of the heavenly Kingdom into a more realistic world. Abdullāh was considered the first Malay writer who introduced innovation to Malay writings, expressing his views and criticisms on the traditional society which prevail in his memoirs, Hikāyat Abdullāh (The Story of Abdullāh) and Kesah Pelayaran Abdullāh (The Voyage of Abdullāh) (Muhammad (ed.), 1988:45).

Abdullāh wrote freely, reporting and describing in a style not constricted by the conventional style. He

expressed his ideas on the things and events he saw and experienced, quoting dates for almost every event and thus earning the title 'the first Malay reporter' from A.E. Coope (Mohd Taib, 1986:24). Hāshim Awang claims that since his literary works comprise criticisms considered controversial, being new and foreign, it was difficult for them to be accepted by the society of his time (Muhammad (ed.), 1988:346).

Raja Alī Hāji a scion of the royal house of Riau, was another prominent writer in the nineteenth century whose writings show significant innovation. His two most outstanding texts of traditional Malay historiography Tuhfat al-Nafīs (The Precious Gift) and Silsilah Melayu dan Bugis (Genealogy of the Malays and the Buginese) reflect the changes to the Malay view of history. Tuhfat al-Nafīs though written in the tradition of classical Malay historical writing, like the Sejarah Melayu or the Hikāyat Raja-raja Pasai, has one significant difference. Tuhfat al-Nafīs gives more emphasise on the events than the mythic elements, inclusion of dates, quoting its sources and trying to be objective. Nevertheless, more important is al-Ghazālī's influence on Raja Hāji's thought and writing, as seen in Tuhfat al-Nafīs.

(Matheson, 1989:164). Silsilah Melayu dan Bugis however still retain the classical style of using syā'ir to relate the events (Mohd Taib, 1986:30). Raja Alī Hāji books, a Malay grammar Bustān-ul-Kātibīn and a dictionary Kitāb Pengetahuan Bahasa though unsuccessful were significant since they were considered as the first Malay attempt at linguistics works (Winstedt, 1939:143).

Nevertheless according to Kratz (Kratz, 1979:8) in the nineteenth century there emerged a different kind of literature in Singapore which was more topical (journalistic) in nature using both hikāyāt and syā'ir related to current events, issues and gossip. This topical kind of writing, aimed at the religious educated readers outside the court circles, had broken away from the flowery literary language and its conventions to a more colloquial idiom. Unfortunately this kind of literature which paved the way for the new Malay/Malaysian/Indonesian literature at the beginning of the nineteenth century has hardly been studied.

The printing press activities which started in the British-controlled territories of Melaka, Penang and Singapore in the early nineteenth century by missionaries from the London Missionary society and the mushrooming

of new printing presses in the second half of the nineteen twenties till approximately in 1941 (Muhammad (ed.), 1988:xvi) resulted in great numbers of Malay literary works being published. There were dozens of newspapers and magazines (11) which put their readers in contact with contemporary events, sharing knowledge and experience and for the first time introducing criticism of customary religious and social practises. (Matheson and Hooker, 1992:4-5) This lead to a new development in Malay literature. Young poets who saw the decline of the traditional verse genre *grandeur* turned to writing novels. As Muhammad Hj. Sālleh says, in the early thirties Hārūn Moḥd Amīn (Hārūn Amīnurrashīd) and Moḥd Yāssīn Makmūr began to break away from both the 'pantun' and 'sya'īr' (Muhammad (ed.), 1988:xvi).

The introduction of printing press did not only increase the number of literary works published, but it also improved the development of education in Malaya. Since then, Malay novels translated from foreign languages such as English, Arabic, French, Persian and Hindi, collections of essays, books on Islām, books on grammar, dictionaries, newspapers and magazines were published and sold throughout Malaya (Li, 1970:1). The

Malay Training college for teachers built in Malacca in 1900, was the foundation for modern, secular, Malay education. A number of teacher trainees and teachers graduated from this college and later took part in the writing and publishing of Malay books, particularly the school text-books (Winstedt, 1939:148). Writing activities flourished when Malay training colleges were established at Matang, Perak in 1913 and later at Tanjung Malim. This continued in Perak in 1922 when the two former colleges were replaced. Ismā'īl, (Ismā'īl, 1987:45) claims that during these decades, though there were Islāmic values in Malay literature, there was not much Islāmic literature in modern Malay literature.

Within the printing press age of the early twentieth century books influenced by Islām or Arabic literature flourished. The evidence for this influence could be seen in their titles or contents. Examples of books influenced by Islām are 'Kitāb Kiliran Budi', 'Kitab Gemala Hikmat', 'Islām dan Tamaddun', 'Miftāh Pengenalan'. Books with Arabic titles are Hikāyāt Saif Dhu'l Yazān', 'Hikāyāt Bustamām', 'Kāmūs Maḥmūdīyyah', 'Kitāb 'Ilmu Dunia' and the book 'Bab's-Ṣihat' (Winstedt, 1939:142-151).

The period between the nineteen-twenties and the outbreak of the Pacific war was the real beginning of modern Malay literature. New literary forms like novel and short stories appeared on the Malay literary scene. According to Mohd Taib, modern Malay literature within this period did not achieve a high literary standard. This was because the literature was used as a platform to discuss and moralise on contemporary problems particularly those arising from the social changes brought about by the West. Literature was not regarded as a form of creative art (Muhammad (ed.), 1988:291).

The religious educated elite, particularly those who sojourned to Egypt and other Arab countries for higher education resorted to Islāmic reformism. This was as a defence against the rapid westernization taking place in the Malay Peninsula. Influenced by the Islāmic reformism of Egypt and Turkey these religious writers took the task of exhorting the Muslims to work for progress by following the path of Islām. Newspapers and magazines were used as a means to express and debate their ideas and views. Newspapers were instrumental in encouraging literary productivity, foremost amongst which were al-Imām (1906-1909), later al-Ikhwān, (1926-

1931) and Saudara (1928-1941), (Ungku Maimūnah, 1987:21).

Literary works whether original, translated or adapted were introduced to the Muslims through the medium of the newspapers. Most of the stories and articles, particularly those which appeared in the Egyptian newspapers and periodicals, in the 1920's, were at first serialised in the newspapers and later compiled to be sold as novels. Thus, it was modern Egyptian literature that exerted a great influence on the early modern Malay literary activity. By 1929, novels and short stories featuring local characters and background were being published in the newspapers and periodicals and like the novels these short stories were also used as a medium for expressing and moralising social and religious issues (Mohd Taib, 1987:286-7).

In general between 1920 and 1942 Malay prose gave priority to the question of emancipation of women, principles of life, Islāmic values, economics, politics and general social development as a whole. Though the theme may have a straightforward love story the true message was didactic in nature. Writers often remind the readers that modernisation brought by the West had to be modified according to Malay and Islāmic socio-cultural

ethos. Religious fervour of the Malay writers was combined with a desire for social revival. As Muḥammad Hj Sālleh says, "Hundreds of titles were published, especially in the form of novels and religious treatises" (Muḥammad (ed.), 1988:xvi). Winstedt gives a good overview of the Malay traditional literature of the 1920's and 1930's. (12) In the 1939 edition of Winstedt, History of Classical Malay Literature, there is a very good overview which is also given by Za'abā, on the development of Malay literature. In the following I base my discussion mostly on this and I will be focussing on writings with a religious content.

The forerunner in the development of the Malay literature was the author, Syed Shāikh bin Aḥmad al-Hādī. In 1922 he brought out the first part of his Malay history of Islām, (al-Tārīkh ul-Islāmī), and wrote the first novel in Malay 'Hikāyat Setia 'Ashīk kapada Ma'ashōknya' or 'Hikāyāt Farīdah Hānūm' which is actually an adoption from an Egyptian work (Moḥd Taīb, 1986: 284). The novel published in 1926 was more of a result of a socio-religious awakening in the society. The novel is not only concerned with the social problems faced by the Malay society at that time but also introduced the

Islāmic concept of progress and modernism (Muhammad (ed.), 1988:285). In this novel, according to Mohd Taīb, questions like the emancipation of women, the role of women in modern society and premarital code of conduct between young Muslim men and women are entwined around the central love theme (Muhammad (ed.), 1988:285).

Being a religious leader belonging to a movement of Islāmic reformism, Syed Sheikh al-Hādī tried to show the Muslim society the path it should follow in readjusting its cultural and religious values to the needs of modern time, in line with the ideas of Islām. Generally, these too were the themes chosen by the religious educated writers during his period, reflecting their concern for the social and moral crises which they thought were confronting the Muslim society as a result of Western influence (Wang Gungwu (ed.), 1964: 216).

A monthly journal called 'al-Ikhwān' published in September 1926 by the same author, include articles on the need to purify Islām, on the progress of more advanced Muslim countries, on their staggering reforms and modernisation, and on the elasticity of Islām for adjustment to modern conditions. This journal also contained the editor's commentary on the shorter chapters

of the Al-Ḳur'ān, translations from the Arabic on the emancipation of women and the feminist movement in Egypt and the history of Islām.

There are many novels written by Syed Shāikh bin Ahmad al-Hādī with modern Islāmic and Arabic background adapted from modern works of Arabic literature. Examples of these are his historical romance novel called the 'Ḥikāyāt Anak Dara Ghassān' or 'Hindun dengan Ḥammād', a love story between a Muslim and a Christian during the time of the Prophet and a Turkish tale called the 'Ḥikāyāt Chermin Kehidupan' which stresses the importance of chastity upon youth. His other novel the 'Ḥikāyāt Puteri Nūr ul-'Ain' ridiculed the practice of marrying a temporary husband 'kahwin cina buta' in order to legalise re-marriage between former husbands and wives after three-fold divorces.

A more serious work of Syed Shāikh published in 1928 was 'Tafsīr al-Fātiḥah', the translation of the first chapter of the Al-Ḳur'ān. He also published 'Tafsīr Juz 'Ammā' in 1927 which is a translation with commentary of the chapters in the last (thirtieth) part of the Al-Ḳur'ān, from the works of his teacher Shāikh Muḥammad 'Abduh of Egypt. He also translated the book called 'Ālam

Perempuan' or 'The Feminine World' from about half of the famous work 'Tahrīr ul-Mar'āh' (The Emancipation of Women) by Kāsim Amīn Bey of Egypt. In addition he published 'Kitāb Ugama Islām dan Akal' (On Islām and Rational) in 1931 and edited 'Kitāb Ugama Islām: I'tiqād dan Ibādat' from an earlier translation by Raja Muḥammad Sa'id bin Raja Muḥammad Tāhir of Riau. He further translated two articles 'True Praise' and 'Honour' from Shāikh Muḥammad 'Abduh.

At the instigation of the Malay translation Bureau set up by the British Government in Malaya in 1924, translated works were carried out which comprise of works translated from Egyptian sources and popular Western literature. For example, the book 'Chermin Muslimin' (The Muslims' Mirror) which contained articles on various unIslāmic beliefs and practices and the need for reformation, was published in 1920. In 1922, 'Tunas Islām' (Islāmic Shoots) which discourses on aspects of religion in the light of modern adjustments in India, Arabia and Egypt was published. A book 'Tārīkh Orang-orang Mashhūr Islām' (Dates of Famous Islāmic Figures) published in 1929, contains the biographies of some historic Muslim celebrities compiled from various

English works on the History of Islām and Arabic literature.

In 1932 the book 'Umbi Kemajuan' (The Shoot of Progress) and 'Sukatan Azalī' (The Measurement of Eternity) were published. The discussion was based on the Al-Ḳur'ān, and was about perennial religious problem of Free Will and Predestiny. It was translated and expanded from Islāmic writings in English and Arabic. In 1934 there was a pamphlet entitled 'Pendapatan Bahath' Ulamā' (Result of the Islāmic Scholars' Debate) published. It was translated from extracts taken from various Arabic books of acknowledged standing, which gave pronouncements on the freedom of human will. These pronouncements were by celebrated ancient and modern writers and leaders in the Sunnī School such as the Imām ul-Ḥarāmīn, al-Ghazālī, al-Nasafī, Ibn Taimiyyah, Ibn al-Ḳayyim, al-Taftāzānī and Shāikh Muḥammad 'Abduh. Its translation was carried out by a noted 'ʿālim' of the modern school Shāikh Ṭāhir Jalālu'd-dīn. However, the book was banned by the Perak religious authorities.

The Asāsiyyah Press Kelantan translated modern Arabic literature of Egypt into Malay. This included the book 'Selamat Tinggal Ayohai Timor!' (Goodbye Dear East)

published in 1931 which tells the story of how the Turks abolished the Caliphate, how Bolshevik Russia was working for the undoing of Eastern nations, and how the reforming movement represented by Kamāl and his group forged its way among the people.

'Tārīkh Perjalanan Muṣṭaphā Kamāl Bāshā' (The Travel Diary of Muṣṭaphā Kamāl Bāshā) a biography of Muṣṭaphā Kamāl was published in the same year. A long historical novel, 'Puteri Masir dengan Pahlawan Raja Rum' (The Egyptian Princess and the Roman King's Warrior) was published in 1932 narrating the conquest of Egypt and Alexandria by the Muslim general 'Amrū bin 'As and describing the conditions of life among the Arabs, the Copts and the Romans in those days.

In 1927, the books written by Za'abā, 'Pendapatan Perbahasan Ulama' Berkenaan Dengan Kaḏhā dan Kaḏar' (The Results of Muslim Scholars' Debate on Al-Kaḏā' wā'l Kaḏar) published in Penang, and 'Falsafah Takḏīr' Vol.I (The Philosophy of Fate Vol.I) were opposed or banned by the Perak Islāmic Affairs Department. This was because these books were considered to be against the religious teachings of the state or it favoured the teaching of 'mu'tazilīs' which was against the teaching of the then

state 'Muftī' (Baharuddin and others (comp.), 1985:304)(13).

In journalism, the first decade of the twentieth century saw articles and newspapers giving more priority to the contemporary issues on Islām such as the question of bank interest, usury 'ribā' and the doctrines of Mirzā Ghulām Ahmad of Qadiānī (Winstedt, 1939:151). According to Winstedt (Winstedt, 1939:155) in 1933 the Cooperative Department published the views of Syed Sheikh on 'ribā' or usury in which he says that interest from banks, shares and cooperative societies were religiously permissible. This was against the views majority of the Muslim scholars. Regarding this, Mohd Taib, (1986:42) says, "It is noteworthy that among the religiously learned, the 'Ulamā', the struggle was not against the corrupting influences of the West alone but against the conservatism of their own people, especially in looking at Islām in the wrong light. Al-Imām was a magazine which propounded Islāmic thoughts which were considered to be in line with current needs."

In the thirties writers tend to be more perceptive and more analytical in their approach when discussing social issues and nationalism (Muhammad (ed), 1988:xvii).

Many writers felt that preserving the valuable practises, standards and ideals of the past against the impact of Western culture was vital while others felt the ideal way was the Islāmic way and all 'Ādat' must conform to this ideal.

The influence of Arabic language on Malay literature within this period is clearly distinguishable. Zainal 'Ābidīn bin Ahmad (Za'abā) claimed that the book 'Pertuturan Melayu' (Malay Speech) written by Abdullāh bin Abdur Raḥmān of Muar also reflect the same Arabic influence (Harimurti, 1983/84:2). Regarding this, Winstedt claimed that most Malay authors' writings who received education in Arabia and Egypt, were full of Arabisms, "marked less by the use of Arabic words than by Arabic style and construction" (Winstedt, 1950:155).

During the printing period, though some Malay writers had written on issues with the aim to better the life of the society, their writings are not considered Islāmic because of their content. Regarding this, Manā Sikanā (1988:90) says, "Mengakhiri dengan taubat atau keinsafan itu kadangkala begitu mudah sekali dan semacam sengaja diada-adakan oleh penulisnya bagi menunjukkan ia sebagai karya cerpen berunsur Islām. Hal ini masih belum

dapat menjanjikan karya kreatif yang mengesankan kerana dari segi kandungannya, peratus kejahatan lebih banyak digambarkan daripada kebaikan dalam kebanyakan karya cerpin berunsur Islām", (To end a novel with the feeling of repent or regret sometimes seems too easy or written deliberately by its authors in an attempt to produce works with an Islāmic element. This does not ensure impressive creative writing since from its content, the percentage of evil portrayed is larger than the good in most of the short stories with Islāmic elements).

Generally in the early post-war years most literary works depicted the social problems in the society, erosion of moral standards, poverty, and liberal attitudes towards religious teachings. They also purported to carry social comments moralising on the ills besetting the Malay society.

Within this period, there were short stories which while discussing the attitude of the Muslim society also point out the immorality of women and friends who endanger the individual and society. The stories highlighted the importance of advice, on pious man and the way to Heaven: discussion on divorce, rebellious sons

and family life in a Muslim society. Plays and poems called upon the readers to strengthen their belief in 'God' and the life hereafter.

Between the years 1949 to 1951 many novels were written by Syed Abdullāh bin Hāji Abdul Ḥamīd al-Edrūs. These books bluntly criticised the contemporary issues in the Muslim society such as cruelty of husbands, the misbehaviour of pious men and women, hypocritical men, failure in childrens' up-bringing, the issue of apostasy and untrusworthy friends. Za'abā's two books, 'Rahsia Ejaan Jawi' (The Secrets of Jawi Spelling) in 1952 and 'Asuhan Budi Menerusi Islām' (Islāmic Upbringing) in 1957 are informative, giving effective advice and ideas to its readers.

From the years 1960 to 1970 there are other literary works such as poems, short stories, plays, novels and text literature which discuss the reality of life, Islāmic history, the relationship between Allāh (God) and His servants, the relationship between individuals in life and the responsibilities of the Muslims. Contemporary issues in Muslim society discussed include matters such as Islamic religious women teachers and 'cina buta' (illegal re-marriage to ex-wife after the

third divorce). An element of advice is common in these novels, poems and short stories which is a characteristic of literature with Islāmic element.

At least three Muslim writers, Moḥd Nō'Or Ghānī, Awang Had bin Sālleh and Anīs bintī Sābirīn (Bahāruddīn and others (comp.), 1985:108,117 and 393) clearly opposed Malay literary works which directly or indirectly exploit sex in their writings.

In the year 1967, there was a translation work on Islāmic history 'Ikhtisar Sejarah Islām' (A Brief Islāmic History) by Rūstam bin Abdullāh (Bahāruddīn and others (comp.), 1985:240).

According to Manā Sikanā most literary works before 1970 are not recognized as Islāmic literature. He says that stories published in these years normally reflects more on the evil deeds of their characters rather than on the part where they changed and repent. "Selalunya pengolahan tentang cerita kemungkaran yang dilakukan oleh watak-wataknya lebih panjang jika dibandingkan dengan bahagian di mana watak-watak tersebut berubah dan insaf" (Normally, the story of evil acted by the actors are written longer compared to their chances and repentance)(Manā Sikanā, 1988:86). In contrast, Ungku

Maimūnah (Ungku Maimūnah, 1987:65), claims that the position of Islam as an element in Malay literature was evident earlier, but become more pronounced in the 1970s.

In their novels in the 1960s, the writers argued that moral decay of the Muslims was actually caused by the absence of religious upbringing and the influence of the morally decadent West. In the 1970s the numbers of Malay writers of novels, poetry, short stories, critics and essays increased rapidly. There were two themes which largely characterized the literature during these years, the plight of the poor and the conduct of leaders of the country (Ungku Maimūnah, 1987:53). Malay Civil Service officers working as local bureaucrats and who were English or Western educated adversely gave rise to a new life-style of vice and moral depravity. They were described as 'berkiblat ke Barat' (worshipping the West) and 'bukan Melayu lagi' (no longer Malay). The 'Wakil Rakyat' (The Members of Parliament)(14) were perceived by the writers as 'irresponsible and devious leaders' since they put their interests above those of the masses. They were seen as distrusted persons, corrupted leaders and as having propensity for illicit sex.

The novels during these years too focused on

the headmen and religious leaders as the former were apt to abuse power and the latter for their polygamous inclinations. Apparently, these writers were sympathetic to one masses who remained neglected, poor and disadvantaged (Ungku Maimūnah, 1987:54).

At the same time, there were writers who wrote the so-called pornographic novels which were defined as obscene. Supardī, (Supardī, 1978-79:170) says of these "gambaran sejelas-jelasnya perlakuan seks yang berlaku dan diungkap sejelas mungkin dalam cerita, semata-mata untuk tujuan perangsang nafsu dan perniagaan "(15) (sex scenes were clearly depicted and described in the story with the sole aim to arouse the sexual desire of the readers or for the sake of profit). These novels were later criticized by some Malay writers as 'non-literature' (Ungku Maimūnah, 1987:54).

Consequently, there were suggestions among the writers to produce literature incorporating elements of Islām in Malay society. The Islāmic Religious Affairs Division of the Prime Minister's Department started a competition for short stories incorporating Islāmic values, while the Federation of Malaysian Islāmic Writers (GAPIM) which was founded on 30 May 1976 tried to

promote similar objectives. Concomitant, various magazines made efforts to produce, what they considered to be Islāmic literature (Ungku Maimūnah, 1987:56). Such magazines are 'Dian', 'al-Islām', 'al-Islāh', 'Wartā Jabatan Agama Islam Johore', 'Menārā' and 'Dakwah' which made it a policy to publish only works recognized to be Islāmic oriented.

In line with the 'Da'wā' movement various articles on Islamic literature were written where different concepts and views were given by individual scholars as mentioned before (Ungku Maimūnah, 1987:57). The Federation of Malaysian National Writers' Association (GAPENÄ) which was founded on 23 October 1970. In the following year during 'Hari Sastera' it carried the theme 'Islām as a Source of Literature' (Islām sebagai sumber sastera). The book 'Kesusasteraan dan Etika Islām' (Islāmic ethics and literature) written by Shahnōn Ahmad discussed in detail his own view on Islāmic literature (16).

General Definition of an Islāmic Literary.

The discussion on Islāmic literature focuses on matters relating to its definition, basic principles,

purposes and general characters of the literary works. However, as Kratz says, with reference to Indonesia, the question that arises is "whether an Islamic literature was to be defined dogmatically as a literature solely serving a da'wa purpose-the propagation and dissemination of the Faith on the basis of received theological opinion-or whether it was sufficient to call literature Islāmic if it was rooted in Islam and took its world-view and moral principles from Islamic ethics without curtailing an author's creativity, imagination and facilities of (self) doubt and (self) criticism." Theological issues become the core issues and the question of whether an anthropomorphic, satirical and human portrayal of God, the prophets and the angels in literary works are permitted by Al-Kur'ān and Ḥadīth is still a matter of dispute among Muslim writers (Kratz, 1986:61)(17).

Manā Sikanā defines Islāmic literature as the literature which creates civilization and culture and as a manifestation of devotion (Manā Sikanā, 1991:5)(18). According to Aḥmad Iskandar (Aḥmad Iskandar, 1977:95) Islāmic literature is the expression of the inner soul of the 'muqarrabīn' (those who are near to Allāh) and its

main aim is to strengthen the faith and to raise moral standards: the ultimate aim of which is to save man's worldly life and his life hereafter (Manā Sikanā, 1991:5-6).

There are verses in Al-Kur'ān and Sunna which clarify the features of Islāmic literature (19). Islām places priority on language that is beautiful, clear and instructive and is against vague, confusing words and incongruous symbols that can mislead its readers (Kāssim and Shahnōn, 1987:15). Thus, literature that breathes Islām, which can unite and merge the beautiful, the good and the true, a manifestation of Allāh's qualities is encouraged by Islām. Islāmic literature that is truthful to the Islāmic view, practise and way of life but fails to fulfil aesthetic condition required in literature will be classed as preaching rather than artistic writing (Badāwī, M.M., 1992: 123).

From another point of view, the art of Islāmic literature is the art which gives a picture on the existence of things from the Islāmic world-view; using beautiful words, discussing life and the people. To Hamka, "Art means beauty. Allāh enjoys beauty, provided this beauty does not violate the law of religion" (Kratz,

1986:65). In Islamic literature there is a point where both beauty and truth meet perfectly (Kāssim and Shahnōn, 1987: 23-24).

Muslim scholars and writers (of fiction) held different views on the question of Islāmic literature. There are Muslim scholars who believe that Islām is against literature (Manā Sikanā, 1983:41), that all poets are evil and possessed by the devil (Kratz, 1986:62) and that literature is not a part of Islāmic religion. There are others who put great effort to introduce to the world what they consider the true concept of Islamic literature. At the same time there are Muslim writers who claim that all literary works are Islāmic since they believe that literature and Islām both deal with society and aim at giving society a better life.

According to Nūrazmī Kuntum, (1979:14-15) 'Sastera Kitāb' and books written on Islamic knowledge such as books on 'Fiḥ, Tauḥid, Nahu, Tafsīr, Ḥadīth, Tasawwuf' have been accepted as Islāmic literature. In Malaysia literary works considered Islāmic, according to Nūrazmī, emerged only in the nineteenth century in Trengganu and Patani in the form of 'kitāb falsafah and taṣawwūf'. In fact, there are other similar 'kitāb'

written by Hamzah Fansūrī, Nuruddīn al-Ranirī, Syamsuddīn al-Sumatrānī and others before the nineteenth century.

The modern Islāmic books are equivalent to the 'Sastera Kitāb' both being theological texts or non-fiction writings. Up to the 1970's theological writings were almost exclusively the interest of Muslim scholars. The general public was not interested in reading them. However, from the 1970s onwards a large number of modern Islamic books were published for general reading which became popular with their audience. These books are written in Rumi (the Romanized script of the Malay language) and in 'modern' Malay language but their contents are not very different from the 'Sastera Kitāb' (Mohd Nūr, 1983:vii). This will be the main focus of my study in chapter three, chapter four and chapter five.

In Malaysia, the popularity of 'Sastera Kitāb' ceased at the end of the nineteenth century, one of the reasons being the introduction of new literary genres: novel, short story, poetry and play (drama) from the West which became more popular in the twentieth century. Some of these literary works have Islāmic elements incorporated within them (Nūrazmī, 1991:15-16) and are written by non-Muslim writers as well.

Among the present literary works produced in Indonesia and in Malaysia also is a particular brand of prose fiction known in Indonesia as 'roman picisan' or 'dime novel', 'sastera lucah' in Malaysia, which has caught the public interest. Its writers considered them as Islāmic, however traditional Muslim scholars who do not want the literature to be considered Islāmic branded 'sastera lucah' as obscene. To other writers 'sastera lucah' is trivial, melodramatic in nature and has little literary value.

In Indonesia, the debate on the 'roman picisan' issue began since the late 1930's when Hamka and other reformists wrote 'obscene' novels and Hamka allowed his journals to publish them. From then the opponents argue, novels that contradict the teachings of Islām, and had a bad and demoralizing effect on the youth are to be forbidden and considered unIslāmic (Kratz, 1986:64-65). In Malaysia, the discussion on the same issue which was evident in the pre-war years become more assertive in the 1970's (U. Maimūnah, 1987:65).

On this subject, Shahnōn Aḥmad shares the same view with these writers. To him profane literature is technically against Islām. The technique found in profane

literature is used in such a way that what is wrong overshadows what is good and right, or what is despicable is given more prominence than what is honourable (Kāssim and Shahnōn, 1987:12)(20). To him, in Islāmic literature the truth is made manifest, the good emphasized and the honourable asserted over the dishonourable (Moḥammad (ed.) 1988:394). Manā Sikanā, Shahnōn (Shahnōn, 1983:32) believe that "Islāmic literature is literature which is dedicated to Allāh, moral literature based on religious principles" and is based on good and noble criteria, written with sincerity, truth, and free from shame, doubt and uncertainties (Moḥammad (ed.) 1988:391-398)(21). However Suḥaimī (Suḥaimī, 1988:80-81), feels that the way Islāmic literature is written is not an important issue. The crucial factor is that its content must not deviate from the teachings of Islām and its objective, intention and creation are because of Allāh. To him this is the principle of Islāmic writing.

Islāmic literature according to Shahnōn, must be written by a Muslim since as a devotional exercise, a writer, besides observing his obligatory duties as prescribed by Islām, his knowledge on Islāmic theology and history is important to ensure that the devotional

exercise is correct and legitimate. He viewed the concept of Islāmic literature as far different from others since the former emerge from the inner self because its basic communication is between the author and Allāh whereas the latter is between the author and his readers (Kāssim and Shahnōn, 1987:31-33,47).

In other words, Shahnōn as well as Hamka (Kratz, 1986:72) viewed Islāmic literature as "Literature produced in the name of Allāh and for mankind . The two expressions, 'in the name of Allāh' and 'for mankind' are closely interrelated, for when we produce literature in the name of Allāh, we believe automatically without any doubt, that everything which Allāh commands of us (through the Al-Kur'ān and the Sunna) is for the well-being and happiness of human beings" (Shahnōn 1981: 3)(22). Furthermore, it is an accepted fact that the writer's literary creativity is the gift of Allāh. Thus, it should be used for the good of mankind.

According to Ismail,(1987:X)Islāmic literature discusses and emphasises Islāmic values in life, such as fear of Allāh and obedience to Allāh. To Manā Sikanā, Islāmic writing teaches its readers to be good natured and to avoid evil deeds. It not only educates the soul

but apparently relates to human development too (Manā Sikanā, 1991:5-6). Thus Islāmic literature is literature of devotion to obtain the blessings of Allāh, emphasising righteous conduct based on Al-Kur'ān and Ḥadīth. It is literature that aims to strengthen Islāmic brotherhood among Muslims and to give man guidance to become a perfect or universal man 'insān kāmil'. Manā Sikanā agrees that Islāmic literature is confined not only to certain subjects but discusses every aspect of the life of Muslim 'Ummah' (Manā Sikanā, 1991:9)(23). Since in Islāmic literature moral clarity is a crucial consideration, the writers should be geared towards highlighting morals which are regarded as superior aesthetics (U.Maimūnah, 1987:67).

Concurrent with this, various articles on Islāmic literature were written by individual scholars giving different concepts and views. Dewan Sastera's August 1977 issue compiled several critics' opinion on the subject in its special feature 'Forum Sastra Islām' (Forum on Islāmic Literature).

Further discussions on the subject of Islāmic literature involving the literature incorporating the elements of Islām (sastera berunsur Islām) followed suit,

most significant of which was the polemic between Shahnōn Ahmad and Kāssim Ahmad. Kassim agrees with Shahnōn that Islāmic literature is literature dedicated to Allāh, moral literature based on inviolate principles, an act of religious devotion (Shahnōn, 1988:391). Kāssim accepted Shahnōn's ideas that Islāmic literature is literature for the sake of Allāh and intended for man, a moral literature as determined by 'al-Khālik' (The Creator), a literature with clear writing and written as a religious duty (Shahnōn, 1988:393).

Nevertheless Kāssim rejects Shahnōn's definition of Islāmic literature as too narrow and in many cases amounting to vague generalities (U. Maimūnah, 1987:67). To Kāssim though some of the literary works are not considered as Islāmic literature in the narrow sense, they should not be regarded as against Islām since these works uphold moral values as encouraged in Islām. The existence of unIslāmic elements in these works such as infidelity, superstition, adultery and others merely depict reality in life (Kāssim and Shahnōn, 1987:5). Hamka when defending criticisms on the modern literature in Malay or Indonesian says, that today's stories talk about man, man's character, his struggles, his inner mind

and his behaviour as ordinary people. The author's aim is to criticise the defects in the society. To this Hamka argues that if the author writes about someone who commits a sin, it does not mean that the author himself commits that sin. To him the purpose and intent of the author are important to ensure the direction of the aim of the writing and religion does not prohibit it. According to Hamka, Islām is 'mubah' towards the question of literature (Kratz, 1986:64-65).

Shahnōn stresses that the prerequisites of writing as an act of devotion are that the writer's intent must be true, sincere and its objectives acceptable by Islāmic principles and carried according to the rules of Islām (Shahnōn, 1988:392).

Kāssim concludes that in general all Malay literary works uphold moral values. Their ideals are sacred to Islam since these literary works are for the society, championing to improve people's thinking corresponding with the ideals of a just society, prosperity and peace, even though these works do not begin with the name of Allāh (Kāssim and Shahnōn, 1987:7). Unlike Shahnōn, Kāssim argues that the question of morality in literature is not a matter of technique

but of content. He believes as long as a writer depicts the true way of life that upholds moral standards not opposed by Islām, it cannot be against Islām (Shahnōn, 1988:394,396). Kāssim even goes to the extent of recognizing the literary work of non-Muslims as Islāmic and non-Muslims considered as Muslims since their deeds and thinking is relevant to Islām (Kāssim and Shahnōn, 1987: 23). Hamka agrees with this as long as their writing does not contradict Islām (Kratz, 1986:65).

Kāssim with his theory and concepts of a progressive literature viewed Islāmic literature as literature with Islāmic aesthetics, produced by man for man and the art of Islāmic literature is the art of literature produced by using language encompassing beauty, truth and goodness(24). However, Kāssim in his definition of fictional and non-fictional literature, says that religious writing (karangan yang bercorak agama) is a type of literature that is not a creative or imaginative literature. To him Islāmic literature (kesusasteraan yang bercorak agama) is not theological writing (Kāssim and Shahnōn, 1987:64).

The yardstick in Islāmic criticism according to Kāssim is that, it portrays true situation either

realistic or symbolic, it gives pleasure and benefits emotionally, intellectually, morally and spiritually, created with strength in character, theme and structure using perfect language and finally using suitable and relevant literature conventions.

Manā Sikanā divides Islāmic literature into two categories; the literature that totally fulfils the concept of Islāmic literature and the literature which displays certain criteria or elements of Islāmic literature (Manā Sikanā, 1991:6). Suhaimī on the other hand, divided literary works into three categories; Islāmic literature, unIslāmic literature and literature which is not against Islām. To him Islāmic literature should be about Islāmic faith, law, spirit and values (Manā Sikanā, 1988: 75-77).

Thus, based on the above definitions of Islāmic literature Muslim writers classified the classical and modern literary works into Islāmic literature or literature with Islāmic elements.

For the purpose of this study I view Islāmic literature as literary works on Islām or in accordance to the teachings of Islām for the benefit of mankind. It is used for disseminating the Islāmic faith and Islāmic way

of life among the people explicitly, to strengthen the Muslim's faith and guide them on the rightful path in life. It is written by a Muslim with sincere and true intention as a devotional exercise dedicated to Allāh. The language used is beautiful, clear and instructive, its approach wise and effective and concurrently to ensure that the holiness and purity of Al-Kur'ān and Hadīth are maintained and protected. However, literary works incorporating some of the elements of Islām written without meeting the complete criteria mentioned above are not considered as Islāmic literature.

At present there is no real discussion of the Islāmic nature of non-fiction. Nevertheless, I suggest that Islāmic nature of non-fiction has the following criteria:

1. To explain about Islām and Islāmic matters from all aspects including politics, economics, social, science, education and culture.

2. To call man to embrace and to practise the teachings of Islām.

3. To advice and to remind man to refrain from activities not permitted in Islām.

4. To solve problems in the society based on

Islāmic principles.

5. To give clear information and concrete evidence from authoritative sources 'Al-Ḳur'ān, Ḥadīth, Idjma' and 'Ḳiyās' and recognized school of law, al-Shafi'i, Ḥanafītes, Malikis and Ḥanbalī.

6. To use Islāmīc terminology and an Islāmic system of teaching.

For the purpose of my study, I have critically read the modern Islāmic texts claiming or purporting to be Islāmic and analysed their components in chapter five, to see how far they have achieved the normative criteria of the definition of Islāmic literature as given above.

In general, most of the characters either in novels or short stories are unsuitable in the eyes of Islām since these evil characters which were discussed have deviated from true Islāmic teachings, even though these characters are ended positively in line with Islāmic principles (Maṇā Sikanā, 1988:90).

As mentioned earlier, Ismāīl, (Ismāīl, 1987:36) believed Islāmic values were frequently used in modern Malay literature but that very little could be termed Islāmic literature. Exceptions to this were poetry written by Zulkifli Muhammad, Adi Rumi, Badaruddin H.O.,

Marhān and Nahmar Jamīl. This view is supported by Syed Othmān bin Syed Omar in his essay 'Kita Kekurangan Karya-Karya Agong Islām' (We lack Great Islāmic Works). (Bahāruddīn and others (comp.), 1985: 275).

Yusuf Zakī Yaakōb and Manā Sikanā disagree on this view and both claim that Islāmic literature does not mean that the whole literary works must be related to religion. In fact, Manā Sikanā claims that there is much Islāmic literature in Malay today (Manā Sikanā, 1983:53).

It might be true to say that there were literary works with Islāmic element in the 1970s but Malay writers may have different ideas when claiming these works as Islāmic. For examples the short stories, novels, poems, translations, text literature, dialogues, working papers, essays or criticism written are evidence that the authors were very keen to write on the concept of Heaven, God, parents, sins, responsibility, traditional Muslim scholars, Islāmic politics, administration, history, literature, holy war, unIslāmic way of life, and others with Islāmic elements.

There are many Malay writers with Islāmic education backgrounds such as Abdul Rahīm bin Hāji Sālleh, who read Arabic and Islāmic studies and Syed

Abdullāh bin Hāji Abdul Ḥamīd al-Edrūs, Hārūn Moḥammed Hassan, Moḥd Ghāzālī bin Abdul Samad, Na'amān bin Hāji Moḥammad Rāwī, Zakariā bin Aḥmad, Aḥmad Murād Naṣaruddīn and Bachtīar Djamīlī who studied Islāmic knowledge. Some of them also studied Arabic. Azīzī bin Hāji Abdullāh is a religious teacher. Even though they wrote literary works which emphasised elements of Islām they were also involved in writing texts which were considered pornographic. Another writer, Na'amān, has of late acquired a new interest, that of translating Arabic works into the Malay language. His translations have been published. Na'amān is among the few creative writers engaged in the discussions of the Islāmic aspects of literature (Baḥaruddīn and others, (comp.) 1985:230).

It is true that there were many literary works in Malay especially after independence and after 1970 which discussed other topics such as nation building, development, brotherhood, integrity, cooperation, security, neighbourhood, solidarity, economy, politics, international affairs, foreign policy, welfare, pollution, health and cleanliness but since they were based on platforms other than Islām, these writings were not considered Islāmic or having Islāmic element.

Mana Sikana claims that at present none of the Malay novels themes are solely based on religion and according to A. Wahab Alī not even one important religious character has been found in a Malay novel (Manā Sikanā, 1983:39).

Thus, since the advent of print Muslim scholars and Muslim writers have produced literature of different genre. Muslim scholars were not interested in producing creative literature but have focused more on non creative literature such as Islāmic religious texts and reading materials better known as 'Sastera Kitāb Moden'.

For the purpose of my study, I have critically read the modern Islāmic texts claiming or purporting to be Islāmic and analysed their components in chapter five to see how far they have achieved the normative criteria of the definition of Islāmic literature. Their vigorous effort will be examined further in the following chapters.

Notes

- (1) See also Manā Sikanā 1983:26,39.
- (2) The Muslim writers such as Yusuf Zakī Yaakōb, Mohd Taib Osmān, Mohammad Haji Sālleh, Rahmān Sha'ārī, Abū Bakar Hamīd, Ramli Isin, Baharūdīn Ahmad, Emāduddin Khalīl, Hāshim Awang, Rosihan Anwār, Shafi'e Abū Bakar, Hamdān Hassan, Abdul Rahmān al-Ahmādī, Azīz Deramān, Hāshim Mūsā, Sīdī 'Gazalbā, Ismā'il Ibrāhīm, Ungkū Māimūnah Mohd Tāhir, Manā Sikanā, Mohd Affandī Hassan, Mohd 'Nor' bin Ngah, Nūrazmī Kuntum and Wahab Alī too discuss the definition of the concept of Islāmic literature.
- (3) For example Kratz, 1986:61 mentions several cases.
- (4) For example in Madrasah, Persantren and other traditional institutions of religious learning, the teaching of literature was not included in their curricula. See also Audah "Apresiasi sastra Indonesia dimadrasah dan pesantren" in Panji Masyarakat 21 (283) 1979:105-6.
- (5) See also Winstedt, 1981:139.
- (6) On the coming of Islām to the Malay Archipelago see Fatimi, S.O. Islām comes to Malaysia, Singapore: Malaysian Sociological Research Institute;1963.
- (7) See also Riddle in Indonesia Circle, 1990(51):10
- (8) Jones view is contrary to the conventional view which place the development of Traditional Malay literature in the choronological order of folk literature, a Hindu period and finally the Islāmic period.
- (9) According to Martin Van Bruinessen, there are fourteen of his works in recent reprint. See Martin Van Bruinessen, 1990: 236.
- (10) See also Lanman, Ingelise Lamont, 1988:227-251.
- (11) See Kratz, E.U., Review Winstedt, R.O. A history of Classical Malay Literature. Y.A. Tālib, revised, edited and introduced by Kuala Lumpur: MBRAS; 1992; LXV(2): 103-105.
- (12) See also Hooker, 1992:7
- (13) Za'abā, a controversial Islāmic personality, a reformist supporter, was accused to had deviated from the teachings of Islām and belonged to the

Qadiānī group, a group outlawed in Many Muslim countries. Za'abā claimed that he was not known for his Islāmic contribution because he was secular trained. Hussīn Muṭālib, 1993:24.

- (14) Wakil rakyat literally means People Representatives. This term used to refer to both parliamentarians and state councillors. Both serve as policy-making bodies.
- (15) Ungku Maimunah translates this definition as, "The explicit portrayal of sexual acts in the story which is couched in the clearest terms possible, solely with the aim to arouse desire and for purposes of commercial gains." As quoted by Ungku Maimūnah, 1987: 52
- (16) See page 99-100 and 103-109.
- (17) For detail discussion see Netti (1977), Hardjana (1981) Ahar 1963:81-90, Toer (1956), Hartoko (1958), Wirāatmadja (1958), Hutomo (1979), Teeuw (1982).
- (18) See also al-Akḡād 1974:4.
- (19) For the Al-Kur'ānic use of language and its rhetorical inimitability (i'jaz), see Islāmic literature Between Theory and Practice, M.M. Badāwī, in Islāmic Vision I, No.1, 1992:22.
- (20) Surah Luqmān verse 6, and Hadīth Bukhārī narrated from Saidinā Alī r.a.
- (21) "teknik menerapkan sifat riak dan takbur itu diolah dengan cara pendedahan sehingga yang mungkar menenggelami yang makruf atau yang hina tertonjol lebih dari yang mulia."
- (22) See also in Dewan Sastera Januari, 1983:47-50.
- (23) See also Ungku Maimūnah 1987:66.
- (24) See also Manā Sikanā, 1983:27, 30, 55. Kāssim, Shahnōn, 1987:1-5 and Shahnōn, 1981:3-6, 7 and 64, Muhammad (ed.), 1988:391-398, in Dewan Sastera Januari, 1983:47-50.

CHAPTER THREE

CHAPTER THREE

Scope of Islāmic Writings on Contemporary Issues and Their Objectives From 1975 - 1992

Islām is presented to the Muslims in Malaysia today through the law and in the formal and informal teaching and learning sessions in schools, 'madrasah', 'surau' and 'masjid'. These sessions generally emphasise limited matters pertaining to personal and family laws which deal with devotion, marriage, divorce, death and inheritance. This is because since the Colonial period the Muslim scholars have been legally given permission, 'tauliah', only to teach and to write on these matters(1). Generally, the government at the Federal level, administers the civil and criminal laws, which are considered a secular matter and are based on the English legal system and customary laws (Wu, 1978:18-19).

Since the Islāmic resurgence of the 1970's, Muslim scholars, have discussed other substantial issues from an Islāmic perspective besides the traditional issues which are of personal concern. These are issues which are more of public or general concern such as the state, law, politics, economics, social, development, education, culture, philosophy, medicine, architecture, counselling, international affairs and

Islāmic literature (2). They address the 'Ummah' at large and do not concern exclusively the private life of the individual. Lately, the forbidden issue of Constitutional Monarchy has been openly and widely discussed among Muslim writers in the daily, weekly and monthly newspapers, magazines, bulletins and in Islāmic books in Malay (See Yahyā, 1993; Mohd Sayūtī, 1989).

The changes in the scope of the teachings of Islām brought about a fresh and rising consciousness and commitment among the Muslims to conform to the Islāmic way of life. The Muslims demanded from the government to guarantee that food is produced and medicines are manufactured in a manner prescribed by Islām and that economic practices are in line with Islamic law (Ṣobrī, 1988:90-130; Chandra Muzaffar, 1987:3).

They urged the government to implement Islāmic law in all aspects of everyday life including dress, working hours during prayer times, television programmes(3) and cultural activities. They appealed to the government to take more drastic action to overcome crime, immoral and illegal practices, corruption, gambling, drinking, malpractices, injustice, drug abuse and addiction (Hārōn

and Sobrī, 1988:72). Though at present the government is against these anti-social activities, unfortunately the laws imposed seem ineffective at controlling these crimes.

The government continues to issue licences for the premises that provide facilities for these immoral activities. For example they allow films with obscene and violent scenes to be shown on television and in cinema, and books and magazines with obscene photographs to be sold in the market. It is argued that this indirectly encourages crime and sex abuses particularly among the youth. Muslim writers likewise urge the government to abolish the Internal Security Act and that all convictions and prosecutions are brought to court to ensure justice advocated by Islām is practiced. The increased number of detainees who are sentenced without court hearing, is considered an appalling practise for a country that pronounces itself as an Islāmic and a democratic country (Ibnu Hāsyim, 1993:122; Yahyā, 1993:83).

The Muslims furthermore want an Islāmic education system (See for example Hārōn and Sobrī, 1988:72) and better welfare services for the poor. At present,

though the Muslims appreciate the recent Islāmic emphasis on education, the establishment of Islāmic banking, Islāmic insurance through the 'Takāful' system and the setting up of the International Islāmic University. They believe more swift changes are needed.

The growing consciousness and fervour among the Muslims of their responsibilities towards Islām on one hand and the lack of religious theological knowledge among some Muslims on the other, account for a growing demand for books with the right understanding of Islām. Muslims need to learn which is right path against what are considered or perceived to be the enormous and destructive false doctrines of today.

Many Muslims are 'Muslim' by virtue of their parentage only and not by the way they lead their lives. Many Muslim writers feel that these so called Muslims, particularly the younger generation need to be guided towards the attainment of Islām's ultimate objective in life. This would mean their total commitment and submission to Allāh and perfection individual life physically, morally and spiritually in order to create a better world. These induced Muslim writers draw into a detailed discussion on contemporary matters relating

particularly to faith and on more scholarly subjects including the position of Hadīth, Ṣūfism, 'ṭarīkat', leadership, the democratic system, poligamy, family life, school of thought, 'madhhab', and 'bid'a' from the Islāmic point of view.

On the one hand the work of the Muslim writers shows their interest in the affairs of the society and their attempt to stimulate awareness among the people of the danger of the irretrievable decadence that threatens future generation. Simultaneously, these books reflect the problems and the concerns of the country. On the other hand, some of these books can be viewed as having the potential to be destructive to the society, nation and religion when the issues discussed cause confusion and misapprehension among Muslims. This could undermine their unity and faith, threatening the intellectual growth, the economic development and the creation of a moral society. Such books focus on controversial issues, highlighting views which are not accepted by or contradict the majority of Muslims scholars.

To examine the scope of Islāmic books on contemporary issues I will divide them into three main

topics as follows; Theology, Islāmic laws or jurisprudence and general topics. When talking about Islāmic principle in general I based my statements on my study and interpretation of the Holy al-Kur'ān (4).

1. Theology

Theology or 'Tawhīd' is the Islāmic doctrine of unity, the fundamental basis of the religion of Islām. It is man's commitment to Allāh no other, the focus of all his reverence and gratitude, to recognize no authority except His and accept no guidance other than His. The commitment is total which involves love and worship, obedience and submission and a sense of obligation which all are directed towards Allāh alone, to Whom man owes everything even his own existence (Muḥammad Nejātullāh (ed.) 1989:1-2).

Man's genuine commitment to Allāh involves faith, the belief of the heart and the confession of the lips to the truth, the Six Cardinal Articles of Faith. They are the belief in the oneness and unity of Allāh, His Apostles, His Angels, the Prophetic Books, the Day of Judgement or Resurrection and in the Predestination of worldly affairs by Allāh 'al-Kada' wa'l-Kadar'.

Faith includes the practise of, 'Amal' and all that belongs to the religious life, avoidance of involvement in any activities which can deflect a Muslim's faith from the true teachings of Islam, as Islām is against the unbeliever 'kufur', polytheism 'syirik', hypocrisy 'munāfiq' and false doctrines which are the greatest of all sins.

The scope and objectives of the modern Malay Islamic books on faith do not differ from the 'Kitāb Jawi' or the 'Kitab Kuning' which were widely used as a source of Islāmic knowledge in the teachings of Islām before the War (Mohd Nōr, 1983:6). Besides imparting Islamic knowledge both are written with the aim to strengthen the Muslims' faith and to guide them on the rightful path. However, unlike the 'Kitāb Jawi' which largely consist of translations, adaptations and commentaries of Arabic books of past Muslim scholars, (Bruinessen, 1990:235) the modern Muslim scholars give explanations, using their own personal approach and put forward their own respective views in regard to issues of faith.

Such issues are: Islām brought by the Prophets, the existence of Allāh, man's relationship to Allah,

Allāh objectives in sending the Prophets, and the Messengers, the Holy Books, Hadīth, the life history of Prophet Muḥammad, the Day Hereafter, on the disappearance of the Al-Ḳur'ānic verses, Imām Maḥdī, Heaven and Hell, 'Alam Ḳubūr' (The Grave's World), 'al-Ḳadā' wa'l-Ḳadar', polytheism, 'bid'ā', fiction, 'ḵhurāfāt', the false teachings, the teachings of Naqshabandīah, Islāmīc traditional medicine, Schools of Law, 'Ahl' Al-Sunna' (Sunnī) who believe that man's destiny though predetermined by Allāh, one has to try to understand and that man has to find his way before leaving his fate to destiny, Shī'ī, Qadiāni, 'zikir' (chanting Allāh's Names and Attributes), conferring rewards to others and 'usrah' (religious instruction in family circle).

Writing of Islāmīc books besides participating in talks, discussions, seminars and conferences is a very effective way of 'da'wā', (the act of inviting a person to the true faith) particularly among the literates in the urban areas. The books written not only preach on Islām as a whole but also aim to call the Muslims to participate in the 'da'wā' activities personally or in groups.

Generally, Muslim authors give their opinions

based on the 'Ahl' al-Sunnā'' views (the large sect of Muslims who acknowledge the first four 'Khalīfa' to have been the rightful successors of Muḥammad and based their opinion regarding Islāmic law on Al-Kur'ān, Ḥadīth, 'Idjmā' and 'Qiyās') and do not differ from each other on most basic Islāmic principles except on minor Islāmic issues which are vaguely and not fully explained in the 'Kitāb Jawi' or on controversial issues which I will discuss further in Chapter Four.

As 'Kitāb Jawi', the books written expound on the Sunnī doctrine in terms of Theology (Tauḥīd) and on the Shāfī'ī School of law in terms of the Islāmic Law (Fikḥ). The fact that the views of Muslim scholars or writers on certain Islāmic issues do vary and at times can be contradictory, is attributed to their distinct academic background, way of life and political outlook. These criteria affect their personalities and their credibility as Muslim scholars ''Ulamā'' which is occasionally questioned and doubted by other Muslims.

The disagreement on Islāmic matters in the books does sometimes influence Islāmic practices among the Muslim readers, which may further lead to the act of accusing one another of being polytheist or 'bid'ā'

or 'khurāfāt' or practising false teachings.

To strengthen the Muslims' faith and unity, several books were written discussing directly these issues such as the accusation or branding of being infidel, 'takfīr' (For example see Wan Zāhīd, 1987), apostasy, 'murtad', (See Amrān, 1988), martyrdom, (BAHEIS, n.d.) anti-Hadīth, (Abdul Ḥalīm, 1991), sainthood, holy places, 'kerāmat', Sūfīsm, Imām Mahdī, Islāmic traditional medicine, on repentance, (For example Sīti Farīdah, n.d.) the existence of Allāh, syirk, 'bid'ā', 'khurāfāt', the false teaching, Naqshabandīah, invisible beings, Islāmic traditional medicine, on the devil, the genie and the practise of trance 'menurun'.

Bid'ā

Bid'ā means the originating new matters of worshipping Allāh with the intention that it is rewardful. The ancient Muslim Scholars were often faced with the problem of categorizing and characterizing the 'bid'ā' practises since they frequently refer to Hadīth narrated from different sources which vary in authority and quality. They give different views and interpretations of 'bid'ā'. Some limit 'bid'ā' to

practices which concern only devotion service 'ibādā'. Others claim 'Bid'ā Hasanāh' that is done with a good aim is allowed by Islām whereas 'Bid'ā Saīīāh' done with a bad intention is prohibited by Islām. A more rigid view claims that any form of 'bid'ā' is forbidden in Islām since Allāh has perfected the religion (Al-Māidah:3) and as such there is no need for any additions or deletions to or from Islām.

Many Muslims in Malaysia rely totally on the 'Kitāb' and the Muslim scholars opinions (without clear evidence and proof), for Islāmic knowledge. Their knowledge on Islām was then learnt and practised blindly, 'taklīd' without question and without them realising that some of these practises are considered 'bid'ā'.

The Holy Prophet Muhammad says that innovation in matters of Islāmic religion is 'bid'ā' and whoever practices 'bid'ā is to go astray (Ahmad Yūsuf, 1987:16). Every bid'ā is a deviation from the right path and every deviation will lead to the fire of Hell (Ḥadīth narrated by Ahmad). Whoever practises other than the practises of the Holy Prophet will be rejected by Allāh(5). Since 'bid'ā itself is an error and misguidance, then there is

no such thing as a good 'bid'ā' or 'Bid'ā Ḥasanah'.

The leader of the 'Ittibā' al-Sunna' (The followers of al-Sunna) movement, a movement which rejects the four schools of law is Hāshim A. Ghānī. In his book of questions and answers 'Gayung Bersambut Pertama' (First Striking Argument) published in 1981 he discusses the issues of 'bid'ā' commonly practised among Muslims such as 'wird', uttering the word 'Āmīn', the twenty Attributes of Allāh 'sifat dua puluh' and other issues on faith.

Hāshim Abd. Ghānī in his book 'Gelanggang Soal Jawab' (Question and Answer Forum) published in 1984, continued to discuss several contemporary issues on 'bid'ā'. These covered 'bid'ā' in devotion services which involves reciting prayers, 'du'ā', in a group or congregation, unobligatory prayer following the Friday prayer and prayers for the well-being of parents during prostration, 'sudjūd'. These practices are not found in the Ḥadīth and were practised by the Muslims only after the death of the Holy Prophet.

The book 'Bid'āh' written by Ahmad Yūsuf (who supports 'Ittibā' al-Sunna' movement's view) in 1987 explains to its readers the differences between 'Sunna'

and 'bid'ā'. This book aims to help Muslims to repent and to practise the true Sunnī's devotional services. Other topics discussed include the definition of 'bid'ā', the differences between 'bid'ā', 'Sunna' and 'idjtihād', the different types of 'bid'ā', 'bid'ā in the Muslim society, controversial issues which are considered 'bid'ā' such as disregard for the authority, to take photographs and to make sculptures 'seni ukir', 'tawassul'(6) and the festival held on Prophet Muḥammad's birthday (7).

Some Muslims of weak faith ask Allāh for their needs and favours by entreating to Him through the dignity, rank and honour of Muḥammad and other good and pious people of the Muslim 'Ummah'. Some even go to the graves of pious people and ask them to entreat Allāh to fulfil their needs and desires, believing that they can listen to their pleas and help them. All these kinds of 'waṣilah' are 'bi'dā' and considered to be 'Syirk-e-Akbar', i.e. the most serious sin (Yūnus: 106, al-Syūrā: 21).

In the light of the Al-Kur'ān and the Sunna, Muslims can entreat Allāh only through the permitted waṣilah, by making a fervent plea to Him and mentioning

Allāh's glorious Names and beautiful Attributes, His mercy and kindness (Al-A'arāf:180, Al-Māidah:35 and a number of Ḥadīth narrated by Ahmad and Muslim).

There are some books published which introduce certain teachings or practices based on a particular school of law which have been rejected and considered 'bid'ā' by others. Examples of such books are those which encourage Muslims to recite the 'talkīn' during burial (Yaālī Dahaman, 1979:38-48), (8) reciting prayers for the dead, to be involved in Ṣūfī activities (9) and to use verses from the Al-Kur'ān in curing illnesses (10).

According to Yahyā Zakrī, every Muslim is allowed to confer the rewards of their recitation to Prophet Muhammad and the dead and to read verses of the Al-Kur'ān beside the grave. The reciters are permitted to receive payments from those who make the request to read the Al-Kur'ān for the dead. In his book 'Risalah Yang Bernama Hadiah Yang diKirimkan Daripada Orang Yang Hidup Kepada Orang Yang Mati' (Pamphlet Titled Present Sent By the Living To the Dead) published in 1988, he mentions the four matters left behind by the dead for which the soul is rewarded; they are righteous children, useful knowledge, donations and planted trees. He claims to be

in agreement with the majority of Muslim scholars on the matter.

Other practises of interest mentioned in his book include visiting the cemetery by women, prayers for the dead and for the reciter, visiting the cemetery at Bāqī' (cemetery for Companions of the Prophet in Madīnah), visiting the graves of Prophet Muḥammad and His two Companions (the Caliphs of Abū Bakar and Umar), reciting the 'ṣalāwāt' (praises for the Prophet Muḥammad), seeking forgiveness from Allāh for oneself and one's parents, a list of prayers, 'du'ā', that should be read after the five daily prayers, 'ṣalāt', and other non-obligatory prayers, and the procedure of 'Ṣalāt Ḥāḍjat' (Prayer with a specific intention). All these practises according to 'Ittibā' al-Sunna' are 'bi'dā'.

The book 'Doā'- Doā' Dari al-Qurān & Ḥadīs' (The Prayers From Al-Kur'ān and Ḥadīth) by Ishak Dīn (1991), is intended to help Muslims to understand prayers commonly practised by Muslims. It points out that they should worship Allāh through hope as well as through fear (Al-Sadjdjadah:16). Aspects of praying are highlighted such as the wisdom and advantages of prayers, the various rules relating to it and the manner of praying.

Selected prayers from the Al-Kur'ān and Ḥadīth with its translation in Malay are also included.

Some Muslims do not take the initiative to memorize the Arabic prayers 'du'ā' from Al-Kur'ān and Ḥadīth knowing that Allāh hears them even though their prayers are in the Malay language. Some of the Muslims do not realize that to say their prayers in Arabic will gain greater rewards.

Apostasy

Apostacy is the act of going back to unbelief from Islām. According to Ḥadīth Ṣaḥīḥ, narrated by Asmah bin Mālik apostasy or 'murtad' is a very serious sin. The offender can be sentenced to death or killed(10) if he fails to return to Islām after he has been given three chances to repent. In Islām this law is call 'Ḥudūd law' and the punishments are fixed in the Al-Kur'ān and irreplaceable by 'ta'zīr'. Though in the Al-Kur'ān the apostate is threatened with punishment in the next world only, the penalty being eternal damnation and the inmates of fire in Hell (Al-Baqarah:217). It is the duty of every Muslim to believe and to put into practice whatever is mentioned in an authentic Ḥadīth since it is the Sunna

which specifies, explains, clarifies and determines the purport of the Al-Kur'ān (Al-Nahl:44) (Mohammad Hāshim, 1991:60-61).

The provision of 'Hudūd Law' is not found in the present laws in Malaysia and is considered unconstitutional. When the Kelantan State Assembly enacted the practise of 'Hudūd Law' among Muslims in that state it was rejected by the Federal Government(11). Kelantan State Government can not implement the 'Hudūd Law' in the state as long as the the Federal Government does not amend the provision concerned in the Malaysian Constitution. This is because when the state law conflicts with the Federal law the State law will be null and void as far as it conflicts with the Federal law (Article 6 [75] Malaysian Constitution).

Though the number of Muslims who commit apostasy, convert to other religions or became polytheist is considered small, it has led to the claim that the Malays at present are not one hundred percent Muslim. Nevertheless, the books written about this issue are to remind the Muslims, particularly the youth, to avoid apostacy in order not to be punished by Allāh in the life Hereafter.

Amrān Kāsimīn's book 'Satu analisa mengenai Murtad' (An Analysis of Apostasy) discusses the definition of apostasy 'murtad', factors which lead to apostasy, the importance of religious education in curtailing the numbers of apostates and apostasy from the legal point of view and the Islāmic law.

Polytheism 'Syirk'

The gravest of all sins is to commit 'syirk'. This means to ascribe any kind of association or partnership with Allāh or setting up other deities besides Allāh or the denial of His absolute command of the universe (Al-Luqmān: 13). The most severe 'syirk' is called 'syirk-e-Akbār' (the serious polytheism) which is an unforgiveable sin and the penalty is eternal damnation unless man asks for forgiveness from Allāh (Al-Māidah: 72). A person who performs an act of worship or does a good deed but his intention is not entirely for the sake of Allāh has committed 'syirk-e-Asghar' (not a serious polytheism). The good deed of a person who committed 'syirk' does not benefit him and will not be accepted by Allāh (Al-An'aām:88).

In Muslim society today, wearing a chord or a

pendant around the neck, wrist or any part of the body, or an amulet or any other metallic items with the belief that they will protect themselves from the evil eye or invisible evil powers is common but is clearly against Islām. In Ḥadīth narrated by Ahmad, Prophet Muhammad once said that anyone who hung or wore an amulet, committed an action of 'syirk'. Islām too warns Muslims to avoid the practise of magic (Al-Baqarah:102) or to believe in fortune tellers and those who predict the future or claim that they have the exact knowledge of the future, because only Allāh has the knowledge of the 'al ghayba' (Al-Naml:65).

On polytheism, Ab. Azīz Bin Mohd Zīn in 1989 wrote the book 'Syirk' (Polytheism) using authoritative references. In this book discussions on 'syirk' are based on the opinion of authentic ''Ulamā'' of the different schools. It examines the differences between polytheism and agnosticism, factors which lead to polytheism, the danger of polytheism and its significant effects and the divisions and the categories of polytheism.

Traditional Medicine

The practice of traditional medicine among the Muslims can lead to a Muslim being 'syirk' and going

astray. Muslims who belief in the power of the supernatural, the power of ghosts, genies and the devils, of inflicting harm upon human beings often resort to the help of the 'bomoh'. A 'bomoh' is a person who is believed to be able to serve as a go-between or as a middleman between man and the forces of the supernatural. They are called upon to pacify the supernatural powers from fractious babies, pregnant women and the sick (Mokhtār, 1979:viii), to diagnose illness and to locate lost property.

Some even seek the supernatural being through these human intermediaries to help the sick to recover or even to obtain immunity from legal prosecution, from diseases and in extreme cases from death as reported in the murder case of the Pahang State Assemblyman in 1993(12). It is thought that through conducting certain ceremonies and feasting, cases of hysteria, possession by evil spirits can be averted. The apparent success of some 'bomoh' to heal ailments to which modern medicine has found no cure, to exorcize evil spirits from homes, accounts for the continuous reliance of the Muslims on the 'bomoh'. The belief in the power of the 'bomoh' and the invisible creatures is however against the doctrine

of faith in God, the belief in the Unity of God.

Islāmic traditional Medicine practised by Prophet Muḥammad aimed to seek help from Allāh through reciting Al-Kur'ānic verses and prayers to Allāh. It is obvious that in the Muslim society there are a few who might confuse the Malay traditional medicine with the Islāmic traditional medicine since at present some 'bomoh' misuse Al-Kur'ānic verses in their task to pacify the supernatural powers. This can be seen from the examples of recitation used by the 'bomoh' in some of the books published (See Amrān, 1987; Azahārī, n.d). A few lines of the Al-Kur'ān are uttered, followed by the incantations and recitation of some magical words (Mokhtār, 1979:23).

The book 'Rawatan Pesakit Menurut al-Qurān dan al-Sunnah' (Treatment of Patients According to Al-Kur'ān and Sunna) edited by Amrān Kāsimīn a scholar who lectures at National University of Malaysia, highlights treatment for various illnesses using selected verses from the Al-Kur'ān and prayers practised by the Prophet. Published in 1987, this book is a compilation of lectures on Islamic traditional medicine, by Hārōn Dīn, also a lecturer at the same university from 1980 to his students including the editor himself. The book describes the

learning and teaching of Islāmic knowledge on medicine and the treatment of illness, the responsibilities of medical specialists in curing illness and the rights of patients in Islam. The payment and official completion of the healing process 'pemutus ubat' are also discussed.

The Al-Kur'ānic verses that can be used in the treatment of various illnesses are further stated in the book 'Rawatan Gangguan Makhluk Halus Menurut al-Qurān dan Sunnah' (Treatment of Disturbances Caused by Invisible Creatures According to Al-Kur'ān and Sunna). This book edited by Amrān Kāsimīn in 1987 is also a compilation of lectures by Harōn Dīn with the addition of the editor's observation and experience when giving treatment to his patients. These treatments are used for curing several illnesses caused by the invisible creatures, 'Makhlūk Halus', such as 'Qārin', 'Ifrīt', 'Iblīs' and 'Syaitān', or the devil. According to the authors, other problems that can also be solved by prayers are the ghostly whisperings, harrassment by 'Makhlūk Halus', nightmares, hysteria, disturbance, 'rasuk', by the devil, madness, asthma, impotence, 'lemah tenaga batin', instability in marital relationship, reluctance to pay debts, high-blood pressure and

poisoning, 'santau'. The weakness and the failure of the devil to destroy the Muslims' faith by tricks are highlighted.

According to Harōn Dīn, (1987:viii) using Islāmic traditional medicine in the treatment of illnesses particularly those caused by the evil spirit is permitted in Islām (Al-Isrā:82). Similar to modern medicine, practised by Muslims, the treatment given is only an initiative 'ikhtiār' for the power to cure is the will of Allāh. Nevertheless, knowing and understanding the meaning of Al-Ḳur'ānic verses and prayers read by the Prophet and using them to cure illnesses indirectly helps to strengthen Muslim faith towards the greatness of Allāh and the miracles 'mu'jizāt' of the Al-Ḳur'ān.

Azhārī Ibrāhīm wrote about similar issues in his book 'Ubat-ubatan Tradisional Melayu, Doā-doā Penawar Penyakit Rahsia, Kebaikan Surah al-Fātiḥah' (The Traditional Malay Cures, Prayers for Curing Hidden Illnesses, the Benefit of the Al-Fātiḥah) (Azhārī, n.d.). Amrān Ḳasīmīn's book 'Darussyifa' published in 1991, discusses several issues dealing with prayers 'du'ā', 'zikir', the principles of Islāmic medical ethics, 'ijāzah', Islāmic medical treatment as an alternative,

the use of 'jampi mentera and serapah' in the treatment of illnesses and the use of incantations according to Ḥadīth.

Amrān Kasīmīn discussed the devil's strategy and struggle to deceive man particularly through trance, 'menurun' when he wrote 'Liku-liku Iblis Menipu Manusia' (The Devil's Plots To Deceive Man) in 1992. Other interesting topics discussed are the definition of genie 'jin', the various types of genie, its dwelling place, its food and drink, its duty and its death, the differences between genie and devil 'syaitān', the animosity between man and devil, the devil's aim in deviating man, the devil's strategies to deceive man, 'menurun', different opinions on 'menurun', the spirit of the dead and the practice of 'menurun'.

Muslim scholars write books exposing these deviating practises to ensure that the 'bomoh's practises follow the Islāmic teachings. At present, there are Muslims who openly oppose and declare that reciting Al-Kur'ānic verses in curing illnesses and some religious practices such as the 'wird', 'talkīn' (the final exhortation at a funeral), 'tasbīh' (glorification of God), the belief in 'walī' and their 'syafa'at',

'tawassul' (indirect surrendering or submitting to Allāh) is 'khurāfāt' or 'bid'ā'. They say those who follow these practices are considered to have deviated from the true teachings of Islam and are often accused as infidels (kāfir) or having gone astray. The attitude of opposing and accusing others as 'khurāfāt' and infidel hampers the unity of the Muslims.

There are many books written which discuss various issues that can undermine one's faith such as 'Syirik Dosa Yang Tidak Diampun' (Polytheism The Unforgiven Sin) written by Mohd Naīm Zainal Abidīn in 1990 and 'Manusia dan Islām' (Man and Islām) by Harōn Dīn in 1988. Both books remind their readers to repent and to ask God's forgiveness. In the book 'Syirik Dosa Yang Tidak Diampun' (Polytheism The Unforgiven Sin) published in 1990, Mohd Naīm Zainal Abidīn wrote that a Muslim's faith can be destroyed either directly by polytheism or indirectly by other activities which to him are against faith. These activities are such things as 'tawassul', 'taṣawwuf', 'tarīkāt', 'khurāfāt', 'bid'ā', chanting 'jampi' used in the traditional medical treatment, giving reward to the dead 'Sedekah kepada arwāh' and 'zikir'.

Haron Din in the book 'Manusia dan Islām' (Man and

Islām) published in 1988 wrote on several issues dealing with religion, man and the Islāmic faith. He gives both the divine and logical evidence to prove the existence of the Day Hereafter and the Last Day. Other topics include the concept of soul 'rōh', 'al-Ḳadā' wa'l-Ḳadar', life based on faith, man's attitude and view towards each other, man's attitude towards life, wealth and invisible creatures, the original faith founded by Allāh's Messengers, faith among the Companions and the needs of true faith to solve the problems of life.

Numerous books were also written explaining and discussing topics such as the development of the theological schools of thought, the various practices and beliefs in accordance with or against Islāmic faith with the aim of either to impart knowledge, to call upon the people to believe in Islām, to urge the Muslims to hold firm to their belief in Islām or to warn them of the danger of false doctrines.

False Doctrine

It would appear from the number of books that, quite a few false doctrines which are in total conflict with Islāmic teachings and impose grave danger to the

Muslim's faith are being spread in Malaysia. There are about four hundred and thirty seven 'da'wā' and 'ṭarīkat' groups which have been identified as deviants and actively call the people to practise their teachings which do not follow the true Islāmic teaching (13).

This is countered by concerned Muslim scholars, Muslim writers and the Islāmic religious departments who publish corrective books. Abdul Fatāḥ Harōn Ibrāhīm for example, in 'Ajaran Sesat' (False Doctrines) in 1985 exposes the fact that the false doctrines existing in this country are based on the Sūfī's theory of 'wahdatul-wujūd' which is spread by an anti-Islāmic movement, the 'Batanīah's movement. These false doctrines are also known as 'ilmu ḥaḳīkat, ilmu isi, ilmu baṭīn' and 'agama' Taslīm (Abdul Fatāḥ Hārōn, 1992:vii). The book claims that the movement as well as 'Zindīk' (Atheism) have been openly discussed and considered by Imam al-Ghazālī in his books as blasphemous (Abdul Fatāḥ Hārōn, 1992:v).

Other topics discussed in this book include the definition of Sūfīsm, Sūfīsm during the time of Prophet Muhammad, salaf', zuhūd' and 'mujāhadah', from 'zuhd' to philosophy, the influence of Hinduism and Neoplatonisme, examples of 'Martabat Tujuh's Doctrine, the teachings of

Hamzah Fansūrī and Shamsuddīn al-Sumatrānī, the concept of 'Tanāzūl' and 'Taraqqī', self recognition, human wanting to be God, hiding Allāh's teachings 'kufūr', 'shatahāt' and the secrets of the Arabic script.

On the subject of 'Bāṭinīah', topics discussed in this book are on the history of 'Bāṭinīah's movement, its influence in politics, 'Bāṭinīah's teachings, the two types of 'takwilan' and 'Bāṭinīah's motives, deviating practices and the danger of 'Bāṭinīah' movement in the Nusantara region.

In its later chapters, the author gives a comprehensive account of several topics relating to Sūfism which I will discuss in detail in Chapter Four. However, the author points out other contemporary issues present in the Muslim society in Malaysia such as the philosophy of Wujūdīah, misinterpretations in the philosophy of Wujūdīah and how people can go astray because of belief in the philosophy, the secret solemnised marriage 'nikāh, bāṭin' and 'majlis zikir' practise among the followers of the Wujūdīah.

The same book also discusses the norms of Sūfism, the origin of the creation of Muḥammad's light, the origin of the creation of the Prophets Muḥammad and Adam,

the origin of the creation of the human body, the teachings of Faqrullāh Qadirī, on the daily prayers, disbelieving the Last Day, claiming oneself as God, claiming oneself to be Prophet Isa and nullification of Friday prayer.

Qādiānī

In Malaysia the number of Muslims who follow the doctrine of the Qādiānī teachings are very few. The members of the Qādiānī group consider themselves as Muslims. However some of its teaching is against the accepted teaching of Islām. Its followers claim that the founder of this doctrine, Mirzā Ghulām Aḥmad who died in 1908, is a 'prophet'. Qādiānī, the name of the doctrine is taken from Qadyān, a place in the district of Punjab, where Mirzā Ghulam Aḥmad once lived (Ṣiddīq, 1983:14).

According to a fatwā issued from the State of Johore a Muslim who proclaims himself as a prophet and those who support him are unbelievers, they have gone astray and must be sentenced to death by the government (Fatwā-fatwā Muftī Kerajaan Johore 1936-1961, 1981:373. See also Al-Mā'idah:33). The government, through the Malaysian National Council of Islāmic Religious Affairs,

the Islāmic Religious Councils and the National Fatwā Committees declare the group following the Qādiānī teachings as to have gone astray and calls its members to return to Islām and leave the organization. They decree that "Puak Qādiānī/Ahmadiyah adalah puak yang terkeluar daripada Islām dan tidak boleh menerima hak-hak sebagai seorang Islām termasuk pengkebumian dalam tanah perkuburan Islām". When translated this means Qādiānī/Ahmadiyah followers have deviated from Islām and therefore have no rights as a Muslim and this includes burial in the Muslim cemetery (The 18th Meeting of the Fatwā Committee Members held on 14 May 1980). Nevertheless, this organisation continues its teaching among its members in its own mosque in Kampong Nakhoda in the state of Selangor (Majlis Kebangsaan Bagi Hal Ehwal Ugama Islām Malaysia, 1983:23).

The issue of the false teachings of Qādiānī, has not caught the interest of the Muslim writers. To date not a single book has been published on the Qādiānī group, either to explain or to clarify its teaching to the public. However in the year 1981, a book 'Ajaran Qādiānī' (Qādiānī Teachings) was published by the Malaysian National Council of Islāmic Religious

Affairs warning the Muslims from being influenced by Ahmadiyah Qādiānī teachings which deviate from the teachings of Islām. In this book the background and the history of Ahmadiyah Qādiānī, its founder Mirzā Ghulām Ahmad Qādiānī, the influence of Nuruddin to Mirzā Ghulām Ahmad, Qādiānī teachings and its development in Malaysia are presented.

With the aim to strengthen the Muslims' belief and faith, to improve their devotion towards Allāh and to encourage them to fulfil their duties as Muslims many books have been written. They remind Muslims of life after death and the suffering that awaits them in the after-life, unless, in the present life they lead a righteous life. Examples of these books are 'Azab Di Neraka' (The Torment in Hell) written by Ibnu Idrīs in 1987, 'Adakah Tuhan' (Does God Exist) by A. Hasān in 1975, 'Mengenai Rukun Īmān dan Rukun Islām' (Introduction to the Six Cardinal Articles and the Five Pillars of Islām) by Hj. Sālleh in 1977, 'Risālah Usrah' (Notes of Religion Instruction) by Abū 'Urwah in 1986, 'Ālam Qubūr 'Ālam Barzakh diGali Dari al-Qurān dan Hadīs' (The World of the Grave, The World of Life Between Death and The

Day of Judgement Extracted From Al-Kur'ān and Ḥadīth) by M. Alī in 1982, 'Rahsia Mengenal Diri' (The Secret of Self Recognition) by Hal Azwān in 1992.

The Existence of Allāh

In Islām every Muslim believes in the existence of Allāh, the Almighty God based on the evidence from al-Kur'ān and Ḥadīth and the law of rational 'ḥukūm akal' which proves the existence of a Supreme Being who is the Creator and the Controller of this universe, even though He is not visible in their worldly life.

Muslims are to know but are prohibited to question Allāh's Names and Attributes, which are beyond their capacity to understand. In a book 'Adakah Tuhan' (Does God exist) published in 1975 the author, A. Hassan gives evidences on the existence of Allāh the Creator from a scientific point of view. He discusses reasons for the changing of the human mind from an unbeliever to a believer. To prove the existence of Allāh he discusses the concept of cells and atoms, the first evolution of nature, the creation of man from clay, the existence of God (Allāh) without a creator and Allāh's justice to His creatures. The author questions those who deny the existence of Allāh and gives answers to the questions

commonly asked concerning the truth of His existence.

In 1986 Abū 'Urwah wrote a book 'Risālah Usrah' (Notes of Religious Instruction) explaining the definition of the word 'shahāda' (two limbs of the shahāda: the unity of God and the mission of Muhammad, the Prophet of God). Other topics of interest include Islāmic faith, Islām as a way of life, the aim of worldly life, devotion in Islām, the true concept of belief in Allāh and His Messengers, the role of faith in reforming the 'Ummah', moral ethics in Islām, sending of the Prophets, guiding man on the right path to hinder them from following the wrong path 'Amar Ma'rūf Nahī Mungkar', the life history of the Prophet, the importance of 'da'wā' as the core for the resurgence of 'Ummah', Islāmic reforms 'Tajdīd Islāmī' and the struggle to keep to the path of Allāh 'Jihād fī Sabīlillāh'.

A detailed discussion on the Six Cardinal Articles of Islāmic Faith is further established in Hj. Sālleh b. Osmān's book 'Mengenai Rukun Īmān dan Rukun Islām' (An Introduction The Six Cardinal Articles and the Five Pillars of Islām) published in 1977. He explains that Islām is the true and the only religion accepted by Allāh. The book states that all Islāmic teachings can be

found in Al-Ḳur'ān with faith and law being the basis of Islāmic religion.

It is the duty of every Muslim to rigourously practice the devotion services 'Amal Ṣōleh', zealously performing the Five Pillars of Islām: 'shahāda', praying 'ṣalāt', paying the tithe tax, fasting during the month of Ramadhān, and performing Ḥadjj in Makkah. In fact "one who has faith and does righteous deeds is the best creatures" (Al-Baīnah:7).

The importance of faith to the individual Muslim and the ways to strengthen faith are shown by Hal Azwān in his book 'Rahsia Mengenal Diri' (The Secret of Knowing Oneself) published in 1992. To him, the personality, habits, activities, way of thinking, the attitude and a person's way of life are determined by the individual's stage of faith. Regarding this the Muslims are called upon to examine the stages of their faith (Hal Azwān, 1992).

The worst stage according to the author is 'Amārah', a stage where a man's heart is corrupt and without purifying it he faces difficulties communicating with Allāh. The supreme stages are 'Lawāmah', 'Mulhamah', 'Mutmainnah', 'Rādhiah', 'Mardhiyah' and 'Kamāliyah' which

can be achieved through spiritual exercises especially the constant remembrance of Allāh. This enables man to free himself from evil influences and to achieve piety 'taqwā'.

Later, man will be able to combat against the desires of his inner self 'nafsu' to prevent himself from committing evils and crimes. He finally repents for his past offences. When his heart is pure he will remember no one but Allāh. He even forgets about himself. He learns new knowledge directly from Allāh 'Ilmu Ladunī', 'Ilmu al-Ghayb' through true dreams and intuition 'mata hati'. He faces life patiently and peacefully and lives as a 'maqam wali kecil' and achieves anything he needs and asks for from Allāh. In fact, he has the ability to see 'alam kubur' and to disown his existence in life.

To him, only Allāh exists forever physically and spiritually 'awal, akhir, zāhir dan bāṭin'. He lives like a hermit and is uninterested in worldly life which causes others to regard him as insane or abnormal. Leading the life of a Ṣūfī, as shown by Azwān, as a way to strengthen a Muslim's faith. This is undisputed among the Muslim writers nevertheless some of them consider Ṣūfism 'Taṣawwuf' does not originate from the Islāmic

religion.

Lately, there are books in Malay which indirectly criticise the practices of the Sufi in Malaysia. They accuse the al-Arqām group which advocates the life-style of the *Ṣūfī* and the '*walī*' who is involved in Islāmic Traditional Medicine (14). Moreover, there are some Muslims today who are unable to understand the eternal truth embodied in the Al-*Kur'ān* and lack knowledge about the life of the companions of the Prophet Muḥammad '*Aṣḥab-us-Ṣuffā*' who had renounced the world, departed from their homes and fled from their companions (Brohi, 1975:169-170).

At present there are a number of Muslims who are still unfamiliar with the subject of faith. Some of them do not know Allāh's Attributes, the differences between Prophets and Messengers, all the Sacred Books revealed to Allāh's Messengers and without total belief in the Last Day, life after death and predestination. This is proven when some brides and bridegrooms fail in the special written and oral exam on Islāmic knowledge which is held by the State Islāmic Religious Departments (introduced with the implementation of the Muslim Family Law in these states in Malaysia) as a requirement for marriage

approval.

The Muslim's ignorance on the Islāmic faith often leads to their failure to fulfil their responsibilities as a Muslim, they can easily be deviated from Islāmic teaching by false doctrine, they are reluctant to obey Allāh's command or practice His recommendation but will abide with the forbidden and denounce the true Islāmic teachings.

Islām, the religion brought by Allāh's Messengers and the Prophets

According to Islāmic teachings the Muslims are to believe and to know the twenty five Messengers (Rasūl) and three hundred and thirteen Prophets (Nabī). They were sent by Allāh to their people to give information concerning His Unity and to whom He revealed secrets of the future and to imparted the knowledge that he is His Prophet (Maulānā Muḥammad 'Alī, nd: 219). Very few Muslims realise that "before the Seal of the Prophets, prior prophets already had brought to men the same message, calling them to the same religion of love directed towards the divine Face that their prophetic inspirations had revealed to the prophets" (Seyyed Hosēin, 1988:172).

A book was granted to every Prophet of God and only certain books are mentioned by their special names, the *Taurāt* or *Tōrah* (book of Moses) and the *Injīl* or Gospel (book of Jesus). *Zabūr*, a scripture given to David and the scripture *ṣuhuf* of *Ibrāham* and Moses are also mentioned in the *Al-Ḳur'ān*. *Al-Ḳur'ān* brings religion to perfection, making plain what was obscure in the previous scriptures, the Holy *Al-Ḳur'ān* being the guardian over those scriptures, guarding the original teachings of the prophets of God (*Maulānā Muḥammad 'Alī*, nd: 209-210). The Muslims believe that every prophet of God mentioned in the Holy *Al-Ḳur'ān* is Muslim and that *Muḥammad* is the Last Prophet for all nations and that all the great religions of the world that preceded *Islām* have been revealed by God. This is a belief which is rejected by non-Muslims and which causes endless conflict among the followers of other religions. Thus, through the understanding of the historical background of *Allāh's* Prophets and Messengers and the great world religions people be united and respect each other.

In this aspect, Muslim writers have written on various topics to explain and to emphasize that *Islām* is the true religion for the whole of humanity. They believe

it is the last of the great religions and the only religion accepted by Allāh (See for example Sālleh, 1977). They discuss the Holy Books revealed by God (Allāh): Taurāt, Zabūr, Injīl and Al-Kur'ān, (See Abdullāh al-Qārī, 1982) to explain the meaning of faith, Islām and the concept of the infidels and to affirm that Islām is the religion embraced by every Prophet and Allāh's Messengers (See Moḥd Sulaimān, 1985).

The book 'Islām dan Aqīdah' (Islām and Theology) published in 1985 and written by Moḥd Sulaimān bin Haji Yāsīn clarifies the disputed knowledge about these divine religions which causes its followers to continue being deviated from the truth of the religion.

By way of general comment, it may be added that in books such as the last one the authors include other topics as well. For example the differentiation between 'akīda', ideology and theology, about the reality of life, the true meaning of knowledge, books created by men or false 'prophets', books read by the devils 'Iblīs', man's responsibilities to recite and to follow Al-Kur'ānic teachings and the effects of reading 'holy' books created by man which are against Islām (See also Abdullāh al-Qārī, 1982).

Al-Kur'ān

Every Muslim believes in the truth of the Holy Al-Kur'ān revealed to Muhammad. It is the real foundation on which the whole super-structure of Islām rests and is the sole source from which all the teachings and practices of Islām are drawn. In it Allāh mentions the laws of every aspect of life and Islāmic teachings (Sālleh, 1977). Though reading the Al-Kur'ān is an important part of Muslim religious devotion and Muslim children start learning it at an early age, many Muslims particularly among the youth, are still unable to recite the Al-Kur'ān correctly or to understand its meanings. Their incompetence in reading the 'Jawi' script and understanding the Arabic language, the language of the Al-Kur'ān, are said to be due to the emphasis on the use of the Romanised script in the school curriculum and the lack of consciousness among parents of the importance of the Arabic language.

To overcome the problem many books written in this country deal with the 'tajwīd', 'taḥfīz' and 'tafsīr' (for example see Hassan, 1987, Aḥmad Sanhaji, 1983, Abdul Qādir Leong, 1989, Said, 1991 and Abdullāh al-Qārī, 1983). Muslim writers also write on the history and

development of the exegesis of Al-Ḳur'ān, the importance of memorising the Al-Ḳur'ān and the status of its memorizers and enthusiasts in the Muslim society, method of reciting Al-Ḳur'ān and the benefit of regular reading and understanding the Al-Ḳur'ān. To promote the memorising of the Al-Ḳur'ān there are regular Al-Ḳur'ān recital competitions for all levels of ability. Examples of books written about exegesis are 'Tafsīr Juzu' 'Amma' (Exegesis of the Chapter 'Amma) by Abī Luḡmān in 1976, 'al-Fātiḥah Tafsīr al-Hidāyah' (al-Fātiḥah the Exegesis of the Guidance) written by Abū Zakī Fādhil in 1979/1980 and 'Pengantar Tafsīr Ayat-ayat Ḥukum' (Introduction to the Exegesis of the sentences of the Law) written by Mat Sa'ad Abd Raḥmān in 1983.

In the book 'al-Fātiḥah Tafsīr al-Hidāyah' (Al-Fātiḥah the Exegesis of Guidance) Abū Zakī Fādhil gives an explanation on Surah al-Fātiḥah which covers the definition of 'Bismillāhir-raḥmānirraḥīm', the five chapters of Al-Ḳur'ān which begin with 'Alḥamdulillāh', the first chapter which was revealed to Muḥammad at Mecca, other names for Surah Al-Fātiḥah and the basic teachings in this 'Surah'.

The book also defines the word 'Hidāyah'

(guidance), the different types of 'Hidāyah', Muslim scholars' views on the word 'Ṣirāṭul-Mustaḳīm', the group of people who are given Allāh's 'nikmat', the different types of human kinds mentioned in the Al-Ḳur'ān, and Syeikh Muhammad Shaltūt's (15) view on the word 'al-Munāfiqūn, al-Kāfirūn and al-Mu'minūn'.

This book stresses the importance of reciting Al-Fātiḥah as the basis, 'sendi', to prayer, the law of reciting Al-Fātiḥah, reciting Al-Fātiḥah with the Imām in a prayer and the Muslim scholars' views on this issue, the proper time of reciting Al-Fātiḥah, reciting 'Āmīn' after Al-Fātiḥah, the Muslim scholars views on the issue of reciting 'Āmīn' (Abū Zakī, 1979/1980).

In 1989 'Majlis Fatwā Kebangsaan' (The National Fatwā Committee) banned the writing of Al-Ḳur'ānic verses in the Romanised script and authorised such writings to be burnt or destroyed. This includes Al-Ḳur'ān in the Romanised script published outside Malaysia. The action was taken to protect the Divine authorship of the Al-Ḳur'ān and the quality of the writing (24).

Hadith

Among Muslims besides the Al-Ḳur'ān, the Hadīth

or Sunnah form the secondary sources of Islāmīc Law. This is especially the case for Sunnī Muslims. Ḥadīth are the sayings of the Holy Prophet (Traditions of the Prophet) as reported by his Companions and others while Sunna tells of the things he did and which Muslims want to emulate. Lately, there are few Muslims in Malaysia who call the people to recognize only the Al-Ḳur'ān and to reject Ḥadīth as a source of Islāmīc teaching and law. This I will discuss further in Chapter Four. However, most authors in their books express strong views on the validity of Ḥadīth.

The novel 'the Satanic Verses'(17) written by Salmān Rushdī and published in September 1988 (Abdul Ḥalīm, 1991:146) caused world wide outrage among Muslims. The author was condemned to death for blasphemy by the Ayāthollāh Rūhollāh Khōmēnī in 1989 and the condemnation continues after Khōmēnī's death by his successor Hāshemī Rafsanjānī. Ayāthollāh issued a fatwa calling on faithful Muslims to murder this author.

The author of the book entitled 'Islām dan al-Ḥadīth' (Islam and Ḥadīth) published in 1991, Abdul Ḥalīm El-Muhammadi condemned Salmān Rushdī and his novel 'Satanic Verses' for trying to damage the personality and

the authority of Prophet Muḥammad. According to Islām, any form of insult, slander and backbiting particularly toward Prophet Muḥammad is a serious offence and a crime which makes the perpetrator an apostate 'murtadd' and the penalty for such crime is none other than death sentence unless he repents (Al-Nisā'ā: 115).

Life After Death (Akhīrat)

Faith or belief in Islām requires the acceptance of things that cannot be perceived by the senses. These are things such as the existence of Allāh, The Day Hereafter and The Last Day which are beyond the person's knowledge and sighting and these 'secrets' shall be made known according to the Holy Al-Kur'ān only after death (Yāāsīn:52). The limited knowledge revealed in the Al-Kur'ān and Ḥadīth on life after death has been dealt with by many Muslim writers in their books.

The idea of requital deeds undoubtedly encourage Muslims to try to be good and noble and the helps them to have great restraint against performing evil or irresponsible deeds. In some books Muslim writers give detailed descriptions of the experiences of the dead at the time of death with the aim of strengthening the Muslims' faith.

The World of the Grave

A book in Jawi entitled ''Ālam Qubūr 'Ālam Barzakh Di Gali Dari al-Qurān dan Ḥadīth' (The World of the Grave, The World Between Death and Resurrection Extracted From the Al-Kur'ān and Ḥadīth) was published in 1982. Its author M. Alī Hassan Omar writes on various topics dealing with the fearful and blissful situation of life after death. Discussions on similar issues followed later on by other authors (18).

The book teaches Muslims about the duty of the living to the dead which includes paying respect by visiting, bathing, shrouding 'kafan', praying and burying them in accordance with Islāmic teachings. Several verses of the Al-Kur'ān and Ḥadīth dealing with the grave-world, the dialogue between the Angel and the soul 'rōh', the speech and dialogue between the dead and the two Angels 'Munkar' and 'Nakīr' and the fate of the dead in the grave are clearly portrayed in this book.

In 1985, Yazīd Jaafar in his book 'Panggilan Kepada Mayat' (A Call to The Dead) describes man's experiences following his death. It evolves on the dead's appeal to his mourners to handle him gently when he is bathed, shrouded, 'kafan', brought upon the carrier, 'usungan', being put beside his grave and while

he is laid into the grave, 'lubang kubur'. Regarding this, the readers particularly Muslim leaders are warned to avoid misusing their power and wealth for immoral activities and to ensure that any gains achieved are blessed by Allāh.

A similar book on life after death was written by the same author and entitled 'Kehidupan Manusia DiĀlam Ākhirat' (Men's Life in the After World) in 1988. The book deals with matters pertaining to the Day Hereafter such as the concept of the Last Day, the signs of the coming of the Last Day and similar topics pertaining to the Last Day as discussed in the previous books (19). The translation of 'Surah Al-Wāqī'ah' and information on the position of the devotees and the rebels, the different groups of people on the Day Hereafter (20) are also given.

The book 'Hari Kīāmat Hari Ākhir Hari Pembalasan' (Judgement Day The Final Day The Day of Retribution.) by Abdul Azīz published in 1986 specifically discusses the Day Hereafter. It depicts the catastrophic events and the atmosphere on the Last Day. It says the destruction of the world following the world disaster, will be accompanied by the Resurrection of the dead from the

graves. It also contains description of the Day of Reckoning and Judgement, the assembly at 'Padang Mahsyar', 'Muāqif Dhulmah' where the dead will remain in darkness, 'Muāqif Hisāb' through which their actions in his worldly life will be examined and accounted for, and 'Sirōtul Mustaqīm' an overhead bridge that every dead person has to cross over to get to Heaven, Muḥammad's intercession 'Shafa'a, Hell, Heaven and the name of the Day Hereafter are also given.

Hell and Heaven

The life after death takes two forms, a life in Heaven for the righteous or in Hell for the evil. A book called 'Azab Di Neraka' (The Torment in Hell) was written by Ibnu Idrīs in the year 1987. The book focuses on the penalty and punishment as promised by Allāh for those who deny Him and His Messengers. Based on Al-Ḳur'ān and Ḥadīth, this book gives a clear description of Hell: its inmates, their appearance, their sufferings, their dressings and food, the names of Hell, the stages of Hell, and the conditions in Hell. A list of Ḥadīth dealing with Hell, Hell of 'Jahīm' and the Angel of 'Zabāniah' are included.

Regarding the comforts of Heaven or Paradise, the book 'Nikmat Syurga' (The Blessings of Heaven) was written by Nōrain Ishāk in the year 1988. The book gives the definition of Heaven, its names, its location and condition, a description of the life of its occupants, their sexual life, the houris, food and transportation in Heaven. Heaven is depicted as a place of bliss, peace and tranquillity and it says Allāh will reveal Himself to the inhabitants of the Heaven of Firdaus. It goes on to say that man enjoys satisfaction in sexual relationships without fear of conceiving, aging and depletion of energy (Nōrain, 1988:10 and 33).

In the Al-Kur'ān there is no suggestion of sexual relationship and procreation as understood in this life, since it says the relationship of men and women in the life after death is as companions. Both are equal in the sight of Allāh and enjoy the higher life in the Resurrection. However, Prophet Muḥammad is reported to have said that in the new life of Resurrection, women shall all be virgins and equal in age (Muḥammad Alī, nd:295-298).

Disappearance of Al-Kur'ānic Verses

In 1987, the alarming news of the disappearance

of Al-Kur'ānic verses from the Holy Al-Kur'ān caused panic among the Muslims in Malaysia. The issue was highlighted in the newspapers and magazines. The Malaysian Muslims hold two views on this incident. One considers this phenomenon as the sign of the advancing of the Last Day while others blame printing errors and poor paper quality.

Consequently, a few books were published in the same year to overcome the dispute that arose among the Muslims country wide. One of these books is 'Peristiwa Hilangnya Ayat-ayat Suci Al-Qurān Adakah Itu Petanda Kiamat' (The Disappearance of the Verses of the Al-Kur'ān, Is It the Sign of the Last Day), written by an anonymous writer who calls himself Putera Sunnī. His pen-name portrays that he is a follower of 'Ahl al-Sunna'. His book deals with the disappearance of the Al-Kur'ānic verses as reported in several daily newspapers. It says that at the same time as the disappearance of the Al-Kur'ānic verses, it was discovered that memorizers also could not remember certain verses of the Al-Kur'ān. The author lists evidence and proof from Al-Kur'ānic exegesis book 'tafsīr' and Hadīth which correlate the disappearance of the Al-Kur'ānic verses to the sign of

the close proximity of the Last Day. The author explains his disappointment over the statements made by other Muslim scholars and several Islāmic religious authorities who declare that this incident had no connection with any sign of the coming of the Last Day.

Regarding the disappearing verses of the Al-Kur'ān, the author advises every Muslim to improve his faith, his devotion to Allāh, to repent, to increase his welfare activities and to avoid committing any sinful act. According to the book, the incident of the disappearing Al-Kur'ānic verses is significant proof of the power of Almighty Allāh and Allāh's warning to the Muslims who misused Al-Kur'ān for their own advantage, who refused to practise its teachings and laws and to recite its verses only for competition purposes. The author admits that though the coming of the Last Day is beyond human knowledge it is clear that the Last Day will occur when not a single Muslim is able to recite a verse from the Al-Kur'ān. He bases this judgement on several Hadīth.

The verses of Al-Kur'ān too will disappear from the heart of the Muslim scholars. However, the author admits that there have been many incidents occurring

which are considered as the signs of the forth-coming of the Last Day. Furthermore, Muslims believe that the Last Day will occur only after the Resurrection of Imām Mahdī and Prophet ʿĪsā and when not a single man on earth is a Muslim (Putera Sunnī, 1987:84-96). These confusing views give assurance to the people that the Last Day will not occur at present since the Resurrection of both have not taken place and millions of Muslims inhabit the world. In fact the coming of the last day is beyond man's knowledge and it will happen at any time determined by Allāh's will. Furthermore, Allāh is the only one who can identify the actual Muslims who exist in this world before the coming of the Last Day.

Imām Mahdī

The coming of Imām Mahdī is a well known issue among the Muslims in Malaysia. The majority of the Muslim scholars from the Sunnī or the Shi'a groups agree that the issue of Imām Mahdī is part of Islāmic faith and the belief in Imām Mahdī is obligatory. Ever since 128 Hijrah there have been many who have claimed to be Imam Mahdī. The Muslim society continues to believe in the Day of the Resurrection of Imām Mahdī. However belief or rejection

of the truth of the Resurrection of Imām Mahdī were not highlighted until recently when a group of Muslims claimed that the day of the Resurrection of Imām Mahdī was drawing near and warned Muslims to be prepared for it. This claim is disputed and rejected by other Muslims on the ground that the claim will hamper the economic progress and development of Muslims.

In the 'Fatwā-fatwā Muftī Kerajaan Johore 1936-1961' it is stated that Imām Mahdī is a decendent of the daughter of Prophet Muhamad, Fātimah Alzahrā' and her husband Alī. It is said he will appear in Madīnah and Muslims will form a confederation supporting him. Those who previously claimed themselves as Imām Mahdī were false (Fatwā-fatwā Muftī Kerajaan Johore 1936-1961, 1981: 395-396).

Even though the government is against the act of proclaiming oneself as Imām Mahdī at present there is no clear fatwa issued by the Fatwā Committee to reject the idea of the Resurrection of Imām Mahdī as a sign of the coming of the Last Day. On the other hand public opinion considers that to believe or to deny the truth of the Resurrection of Imām Mahdī will not affect the one's faith.

Concerning the belief in Imām Mahdī some Muslims claim that it is related more to the Islāmic Republic of Iran or Shi'ism, Qadiānī, and views among Christianity and Jewdaism (21). They argue that the issue of Imām Mahdī is disputable among Muslims since it might have been manipulated by certain groups for their political interest.

To avoid confusion among Muslims relating to the issue of Imām Mahdī, a book 'Imām Mahdī Pro dan Kontra' (Imām Mahdī Pros and Cons) was written by Ibnu Idrīs in 1991. It discusses topics such as the Muslim scholars' views on Imām Mahdī, manipulation on the existence of Imām Mahdī for political motive, Imām Mahdī as a 'khuṛāfāt' (fable of myth) of Jews and Christians, the problems arising from the issue of Imām Mahdī and the Resurrection of Imām Mahdī in the future.

Al-Kada' Wa'l-Kadar

The Muslims in Malaysia follow the 'Ahl Al-Sunna' group who believe that though man's destiny is predetermined by Allāh, he has to find his way before leaving his fate to destiny. However, a great deal of misunderstanding exists as to the relation of Divine will

and the will of man. Those who work hard in their economic activities and practise their devotion services vigourously to Allāh but fail in their life might accuse Allāh as being unfair to them for offering His grace and favour to the unbelievers and to irresponsible men.

This indirect such frustrated Muslims to hold on to the belief that 'Rezeki secupak tak akan menjadi segantang' (A bowl of the livelihood will not increase to a bigger size of bowl)(22) which is against Islāmic teachings and which encourages people to work hard and not to rely on fate. The misunderstanding of the relation of Divine will to the will of man can undermine Muslims faith. Muslim authors wrote books to explain and give a clear interpretation on the concept of 'Al-Ḳadā' Wa'l-Ḳadar' so that a Muslim will face all adversities manfully and never despair of the mercy of God.

In the book 'Masaalah Qadhā' dan Qadar di Dalam Islām' (The Problems of Predestination in Islām) this issue is discussed. Written by Luṭṭī Ibrāhīm in 1981, the book gives the definition and the Islāmic concept of the words 'Al-Ḳadā'' and 'Al-Ḳadar'.

On the concept of 'Al-Ḳadā'' and 'Al-Ḳadar',

Muslims are divided into several groups or sects(23). These are the 'Jabariah', the 'Kadariyyā' and the 'Ahl Al-Sunna who all hold different views. The 'Kadariyyā' group believes that Allāh has given man control of his actions (good or bad), reasons and code of life to choose and therefore man is responsible for all his actions. The Jabariah's view of 'Al-Ḳadā' and 'Al-Ḳadar' is however, a sort of fatalism. Man is not free. In fact his destiny is preordained by Allāh and therefore man's wishes and actions are bent according to Allāh's will. Fate therefore is fixed.

These groups likewise give different explanations and interpretations on Allāh's Attributes, Hadīth, Al-Ḳur'ānic exegesis, the issue on the Resurrection of Imām Mahdī, the signs of the coming of the Day Hereafter, the relationship among Muslims after death, conferring rewards by Muslims to the dead after their death, the concept of 'Walī', intercession on the Day of Judgement 'Shafa'a', remembering Allah, 'tawassul', the rewards for reciting Al-Ḳur'an, 'zikir', association with the genies and other false doctrines, polytheism and fabricated religious activities which deviate from the true Islāmic belief and teachings.

The position on these issues are in fact clear in

Islām. For example on the issue of intercession (the supplication of the Prophet for any Muslim from the fire of Hell), Allāh says that the nature of intercession 'shafā'ā of the messenger on the Day of Judgement will be in the form of a special prayer, 'du'ā' which Allāh will allow him to make. The Muslims can hope for the intercession of the Messenger by obeying Allāh and his Messenger throughout their lives to the best of their abilities. They also have to die without committing 'syirk' and have to ask Allāh to provide them the intercession of the Messenger. However, no one can intercede except with the permission of Allāh (Al-Zumar:43-44).

The Muslims in Malaysia believe that the 'Shafā'ā of the Prophet Muhammad will be exercised only on the Day of Judgement. In actual fact the changes he brings about in the life of man are the clearest evidence of the 'shafā'ā of the Prophet. It is also a mistake to suppose that the Shafā'ā is given to the followers of the Prophet Muhammad alone since the followers of the other Prophets are also bestowed the 'shafā'ā of their own Prophets.

Ahl Al-Sunna

In Malaysia even though almost all Muslims claim to be the followers of the 'Ahl Al-Sunna' group, many misunderstand the true concept of this group. From a theological aspect 'Ahl Al-Sunna' follows the idea of Abu Hassan Asy-Sya'ārī and Abū Mansūr al-Maṭadarī. World-wide Muslims follow either 'madhhab' 'Ahl Al-Sunna', 'Shī'ah' or 'Wahabī'. Basically the original concept of 'Ahl Al-Sunna' (Sunni) is more closely related to the theological aspect rather than the Islāmic jurisprudence and law (Abdul Halīm, 1989:205). Since then, some of the Sunni Muslim claim themselves as ahl al-sunna even their attitude toward Al-Kada' wal-Kadar are different.

In Malaysia one group claims that they are 'Ahl Al-Sunna' and followers of the Al-Ḳur'ān and Ḥadīth, (Hāshim, 1985; and Aḥmad Yūsuf, 1987) but at the same time they do not believe Ḥadīth to be a second source of Islāmic law (for example see Kāssim, 1986:13). Another group including some of the past Muslim scholars accepted the four great Muslim Schools of Law; Ḥanafītes, Mālikī, Ḥanbalī and al-Shāfi'ī sects as the Sunni. However they accused their followers of practising 'bid'a' and to have gone astray (for example see Hāshim, 1985; and Aḥmad Yūsuf, 1987). The appearance of the new ideas for the interpretation and application of Islāmic

law has disrupted the unity of both the law and the Muslims in Malaysia.

The National Fatwa Committee at its fourteenth meeting in October 1985, discussed this issue. They announced that the followers of the authentic school of law 'madhhab' was to be called 'Ahl Al-Sunna'. Here they fail to distinguish between theological and jurisprudence aspects on 'Ahl Al-Sunna'. This group refers to Al-Kur'an, Ḥadīth, Idjmā' and Kiyās as the sources of Islāmic law. Knowledge of Islāmic Law and Jurisprudence itself and the difference of opinion among the legal Muslim scholars in interpreting Al-Kur'ānic verses and Ḥadīth texts are considered to be the main factors which led to the existence of the four popular different 'madhhabs' and different opinions in the Muslim world. These popular and acceptable schools of law are Ḥanāfītes, Malīkī, al-Shafī'ī and Ḥanbalī. Muslims who are not qualified in Islamic law are not to give their opinion on this matter. Those who do not follow any 'madhhab' have to choose any of the four 'madhhab' and to follow and believe it blindly, 'taklid'.

The same committee agrees that fatwa in every state must follow the 'Madhhab Shafī'ī'. Any state may

follow other 'madhhab' with the approval of the Sultan of the state concerned. Malaysian Muslims are allowed to learn or to practise any of the other three 'madhhab'; Hanāfites, Maliki, Hambali, as long as they do not accuse others who practise 'Madhhab al-Shafi'i' of being infidels or give lectures on other 'madhhab' publicly. However, all Muslims must follow the fatwā issued by State governments which is based on 'Madhhab al-Shafi'i' (Himpunan Keputusan Muzakarah Jawatankuasa Fatwā Tahun 1970-1990:88-90).

All Muslims in Malaysia accepted the interpretation, fatwā and application of the al-Shafi'i School for the application of Islāmic law except Muslims in the State of Perlis. These Muslims rejected the four 'madhhab' and based the application of Islāmic law on Al-Kur'an and Hadith alone. The ambiguity of the meaning of the term 'Ahl Al-Sunna' and its application on Islāmic law is said to be one of the reasons for rejection. Some Muslims even claim that they are free from any 'madhhab' (Abdul Halīm, 1989:204).

Thus, to clarify and to answer the accusations and criticisms made by the opposers of the 'Ahl Al-Sunna', Hāshim A. Ghānī in 1985 wrote the book 'As-Sunnah Membela Diri' (Al-Sunna's Defends Itself). The author says that the 'Ahl Al-Sunna' group has been

accused of going astray and that the 'Khāridjīs' and 'Kaum Wahabī' have deviated from Islam for not zealously following any specific 'madhhab'. 'Kaum Muda' also accused as deviated from Islam for not following any specific 'madhhab' especially the 'Madhhab Shafī'ī' which is accepted as an established school of law in this country. As a source of Islāmic law the 'Ahl Al-Sunna' refers only to Al-Kur'ān and Hadīth. To them other beliefs and practices are considered 'bid'ā' since they are not found in both the above sources.

In addition to this claim, the book 'As-Sunnah Membela Diri' announces that the daily newspaper 'Utusan Melayu' has deviated from Islām and thus is an enemy of the 'Ahl Al-Sunna'. Every Muslim is advised to stop reading it (Hāshim, 1985:89). Further, Negeri Sembilan Religious Department is accused as an unauthorized religious body (Hāshim, 1985:40).

Even though the majority of the Muslims in this country are 'Ahl Al-Sunna' other views have influenced some of them on certain issues such as on 'anti-Hadīth', Sūfīsm, 'bid'āh', Imām Mahdī, Islāmic state, the concept of development and the schools of law 'madhhab'. Muslims who fanatically follow their group's opinion on these

issues and claim that only their opinion and practices are true and accuse others as having gone astray, 'bid'ā' and being unIslāmic. This attitude, which hampers Muslims' unity, is found prominently among individuals, members of the Muslim political parties and the Islamic movement organisations.

Generally, new views and opinions without reasons and concrete support from Islāmic sources; Al-Ḳur'ān, Ḥadīth, Idjmā' and Ḳiyās which are eminently different from the basic of traditional Islāmic teachings might be rejected by the some Muslims in Malaysia. Thus, often the government's rules, fatwā, or decisions on contemporary issues are disputed. This is because the reasons emphasised are mainly based on the advantages, the needs and the urgency of the current conditions of the Muslim ummah 'Maṣlahah 'ammah', 'dharūrah' and 'Maṣālih al-Mursalah'(24).

Shī'īsm

Shī'īsm like Sunnīsm is another branch of the Islāmic orthodoxy. However, Shī'īsm is rejected by the Malaysian Administrative of Islāmic Law with the exception of certain groups of this 'madhhab' like

'Zaidīah' which is considered closest to the teachings of the 'Ahl Al-Sunna' (25).

The issues of Shī'īsm, Iran and Persian are interrelated and are not considered new among Muslims in Malaysia given the influence of the Persians and Shī'īsm among Muslims in this country with the introduction of Islām in the Malay Archipelago (Hassan, 1967:498). In fact, numerous Malay words of the court language and some of the Malay Rulers' customs are adopted from the Persian language and culture (Hooker, (ed.) 1988:13).

Nevertheless, the formation of the Islāmic Republic of Irān in the late nineteen seventies (1979) and the worldly Islāmic revival lead to new developments in the political order among the Muslims today. The great contribution of Shī'ā scholars to philosophy, science, art, culture, education (Seyyed Hussein, 1988:3-6) have undoubtedly influenced the way of thinking of the young generation and members of the Islāmic organisations who do not fanatically follow the al-Shafī'ī School of Law (See Nagata, 1992:52). A number of Shī'ī scholars recently became well-known among the Islāmic youth leaders causing the government to be suspicious of the

spread of the Khōmēīnī syndrome (26).

The contentious issues which arise among Muslims in Malaysia lately include the concept of Islāmic State, 'imāmah', martyrs, 'jihād', marriage 'mut'ah', Sūfīsm, dispensation 'taqiyyah', Imām Mahdī and the second arrival of Messiah (Prophet Isā al-Masīh) which are interrelated to Shī'īsm. The Muslim Scholars Organisation 'Persatuan Ulama' Malaysia' and the Pan Malaysian Islāmic Party (PMIP) or PAS were accused by the government and by scholars as being influenced by Shī'īsm (27). Even though al-Arqām is against the government's Islāmization programme, it still supports the government's action to ban Shī'īsm among Muslims in this country (28).

With the intention of uniting and inculcating Muslims respect for each other, the book 'Aliran Syi'ah' (The Shī'īsm) written by Wan Alias bin Abdullah in 1981, explains to its readers, particularly the Muslims, about Shī'īsm. The disunity among Muslims, the similarity and differences between 'Sunna' and 'Shī'ā', the names of the Shī'a groups and the political history of the Shī'ā are other issues emphasized.

2. Islāmic Law and Jurisprudence

The laws in Islām are known as 'ḥukm'. Generally Islāmic Law also known as 'sharī'ā' refers to the rules and regulations of the Al-Kur'ān and the Sunna. They cover worship and rites, moral and society, economy and government, together with the elaborations and applications of these rules by scholars which agree with the Al-Kur'ān and 'Sunna' such as 'al-idjma' and 'Ḳiḳyas' (Muḥammad Abdul Haq Anṣārī, 1986:71). Basically it means the rules, orders, prohibitions and systems cover every aspect of life and originally came from Allāh as a guide for man to attain a better worldly and hereafter life(37).

In the traditional Islāmic education system, Islāmic law was better known as 'al-Fiḳh' which deals with 'ibādā', 'mu'āmalāt', marriage system 'munākahāt' and crimes 'jināyah' (Bassam,1991:41-43). In a wider sense Islāmic law even includes 'faith and belief, values and ideals, as well as the Prophet's way to cultivate piety and achieve God's pleasure' (Muḥammad Abdul Haq Anṣārī, 1986: 71). However at present, the scope of the Islamic law emphasises more family and marriage rather

than other matters since the Islāmic legal system has not been fully implemented in the Islāmic countries or states of Malaysia (Salem, (ed.) 1982:224-225).

Briefly, Islāmic laws consist of three main categories: laws on believe 'i'tiqād', moral, 'akhlāk' and practice 'ʿamalī'. 'ʿAmalī' is divided into 'ibādah' and 'mu'āmalāt'. At present 'mu'āmalāt' includes personal matters, wealth, criminal, evidence and justice, constitutional and administration laws and international law (O.K. Rahmat, 1988:196).

In Malaysia, the term 'law' usually refers to acts, rules, enactments, ordinance enforced by the government to the Muslims and non-Muslims alike. In dealing with the civil and criminal cases the laws are basically based on the English legal system (Wu, 1978:18-19). Islāmic laws enforced are only the Islāmic personal and family laws which are based primarily on the al-Shafī'ī school of law, Al-Kur'ān and Sunna and are imposed only on the Muslims. Nevertheless, not all Islāmic states fully implement the Islāmic legal system (Salēm, (ed.) 1982:224-225) (Abdul Azīz, 1976:10).

The subjects of Islāmic economy and Islāmic

criminal law have been taught in the Arabic schools and in some Islāmic religious schools particularly in the upper secondary and at present even at university level. Until 1970 Islāmic law was a subject taught in the Department of Islāmic Studies at the University of Malaya. However, the number of scholars who are expert in this subject is relatively small and most of them are graduates from Islāmic Universities abroad.

Concomitant with the revival of Islām in the early 1970's in Malaysia, the Muslims became interested and more aware of the importance of knowledge of Islāmic law. Several formal and informal courses on Islāmic law are offered by government and semi-government institutions. Islāmic law is considered no longer as a subject in Islāmic studies but as a subject in the Faculty of Law in many universities and in other higher institutions. To assist in the effort of giving more knowledge to the Muslims on the legislation of Islāmic laws, reasons that led to the formation of the different schools of thought and reasons for the difference in opinion among the Muslim scholars on the laws concerning contemporary issues became topics of studied. Muslim scholars wrote a number of Islāmic books discussing jurisprudence, law,

economy, family, criminal and others subjects of interest to Islām.

In 1976, a book 'Ilmu Usūl al-Feqh' (Islāmic Jurisprudence), in the Jawi script was written by Abdul Azīz Andik Acuk. The book gives explanations on Islāmic jurisprudence, the sources of Islāmic law and the different interpretations of Al-Kur'ānic verses and Hadīth's versions.

To enable people to understand more about Islamic law and Islamic jurisprudence, O.K. Rahmat wrote a book 'Sumber dan Prinsip Hukum Islām' (The Source and The Principles of Islāmic Law) in 1983, which discussed the same topics. This book gives a detailed explanation of the meaning of several controversial terms such as 'maṣlahah', necessities 'dharūrāt', needs 'hajjiyāt', improvement 'al-tahsīnāt', 'rukhsah', 'azīmah', the types of Hadīth which are not considered as the source of Islāmic laws, exertion or diligence 'idjtihad', imitation 'taklid' (the acceptance of religions authority blindly), consensus of opinion 'idjmā', analogy 'kiyās' and custom 'al-'urf'.

The book explains that Islam gives consideration to customs and human needs. Necessity is more serious

than needs. Islām wants Muslims to care for others, to live in harmony and practise tolerance within family life. Religion is more important than self-protection, but the latter is more important than protecting the human mind. This means that in a case when Islām is threatened Muslims are obliged to fight to the death. On the other hand Islām relaxes the prohibition of drinking alcohol, which affects the sanity of the human mind, in emergency cases which involve survival.

Furthermore according to the book 'Sumber dan Prinsip Hukum Islām', Islām is against the act of injuring others based on the extent of damage caused. In Islām, preventing damage is more important than the benefits gained from it. A Muslim is prohibited to participate in profitable activities if it endangers others. Islām gives several principles of solving difficulty; Islām gives full consideration on emergency 'darūrāt' to the extent of permitting the forbidden, 'ḥarām' behaviour in times of emergency. For example, eating of pork by a Muslim is permitted when it is the only means of survival.

According to the book the present Muslims are freed from the harshness of the past law. For example

the category of women that can be married under the law of marriage has been widened, and the length of the arm and hand which can be amputated in 'hudud' law have been determined.

This book mentions the position of Ḥadīth as a source of Islamic law and examples of laws produced only from Ḥadīth. On this, all Muslim scholars agree on the authenticity of Ḥadīth to either formulate law similar to Al-Ḳur'ān or to give a more definite interpretation of the general concept of law in the Al-Ḳur'ān and to formulate laws that do not exist in the Al-Ḳur'ān. This book lists the categories of Ḥadīth which are not recognized as a source of Islāmic law. Even though Muslim scholars disagree and hold different opinions on the categories of Ḥadīth they all accept Ḥadīth as a source of Islāmic law. They consensually believe that Ḥadīth is not the Prophet's own view or an addition to the law. In fact, Ḥadīth are based on either Al-Ḳur'ān, inspiration, Allāh's guidance or his own diligence which are certainly based on Allāh's revelation. (Al-Najm:3) This book does not only recognize diligence, but it declares that the door of fatwa is still open until today since there are many contemporary issues which need clarification (30).

The normal characteristic of books on law is the topics on Islāmic law are often combined with other topics on law. The book 'Makalah Undang-undang Menghormati Ahmad Ibrāhīm' (Articles on Law in Honour of Ahmad Ibrāhīm)(31), published by Dewan Bahasa dan Pustaka in 1988 for example, is a compilation of several essays on Islāmic Law and Malaysian Law in general. Ahmad Ibrāhīm is a well-known Malaysian legal expert, Emeritus Professor and Dean of Law at the International Islāmic University of Malaysia. Topics covered in this book related to Islāmic law include the liability and the rights of Muslim women in marriage, the Islāmic Criminal Procedure Code, Islāmic Bank and the role of the Islāmic Legal system in solving problems in a plural society and towards the Islāmization of the National Land Code. This book also mentions the weaknesses of the current Malaysian law in dealing with Human Rights, motor Insurance, credit cards, companies and 'jual janji' (contract of sale by advance) from Islāmic point of view.

On the issue of Human Rights for example the book gives the supporting and opposing views of the Internal Security Act of 1960 which permits detention without trial in court. Even though Islām is against

those who threaten the stability of the society and the state, it prohibits arrest or detention or imprisonment without trial (Mohd. Akhīr dan lain-lain 1983:2-10).

Regarding the rights of Muslim women in marriage, according to the book 'Maḳalah Undang-undang Menghormati Aḥmad Ibrāhīm', Islām permits marriage between couples who have reached 'ākīl bāligh' (puberty and maturity). 'Walī Mujbir' (an authoritative guardian recognized by Islāmic law) according to the Shafī'ī School of Law, has the right to force his daughter into marriage unless she is a widow. This law is against the Hanāfītes and Shī'ī School of Law. In the absence of 'Walī Nasab' (A guardian descendent from the father's side) or when a father disapproved and refused to give his consent to the marriage, a woman has the right to appeal to (Shārī'a Court) to obtain permission of marriage from 'Walī Hākīm' (Judge appointed as a guardian in the name of Ruler).

Under the Muslim Family law, a woman who married under any established school of law is lawfully wedded even though the marriage may be against the provision under the Shafī'ī School of Law. Marriage in Southern Thailand could not be registered in any states in

Malaysia unless it follows the regulation and the rule of the law concerned. In fact in Islām race, sect, colour and nationality are no barriers to a marriage provided the couple are Muslims.

In the same year, Abdul Rahmān Mustafā published 'Prinsip-prinsip Undang-undang Keterangan Islām Satu Pendekatan Perbandingan' (The Principles of Islāmic Evidence Law A Comparative Approach) which discusses the burden of proof, the facts that require proof (facts evidence) or facts that do not require proof, witness burden of proof in Islām and modern law and the difference and similarity between Islām and modern law.

As an introduction to a programme commemorating Muslim scholars in Jurisprudence, Bahagian Hal Ehwal Islām, Jabatan Perdana Menteri (Islāmic Affairs Division, Prime Minister Department) compiled several articles in a book 'Hijrah Memajukan Ummah Seminar Pemikiran Islām (The Migration of The Prophet in Development of the Muslim Community, Seminar on Islāmic Law) published in 1989. The articles concern the life history of Imām Shafī'i, his ideas and contributions in Theology, language, literature, concepts of al-Maṣlahah, crime and waqf, his writings and his methodology in Islāmic law, his exploration into the

scope of Hadīth and his uncertainty on 'Hadīth Ahad'(32). This book also discusses the influence of the Shafī'i school of law on the Malaysian Muslim society and the administration of Islāmic law in Malaysia.

A book 'Undang-undang Jenayah Islam'(Islāmic Criminal Law) written by Pāizah Hāji Ismāil in 1991 aims to erase the feeling of uncertainty and doubt among Muslims of the capability of Islāmic law and Islāmic criminal law to solve the present criminal cases. The book discusses in detail every aspect of Islāmic criminal law. It highlights certain topics considered new among the lay Muslims in Malaysia such as to provoking a person being a crime, creating a condition which leads to an act of crime being a crime "menjadi syarat adalah satu bentuk perlakuan jahat dalam jenāyah", the difference between intention and motivation, murder and injury with permission, and extreme punishment in the prevention of evil. This book also discusses sport from an Islamic point of view. To the writer all types of sport are permissable since participation in these games leads to the improvement of skill and strength which benefits the society.

School of Law (Madhhab)

The Muslims are divided into several groups or sects either in theology, law or Ṣūfīsm. Basically they believe in Six Cardinal Articles of Islāmic faith. But after the death of the Prophet Muḥammad, they themselves interpret Al-Kur'ānic verses and Ḥadīth texts regarding with Allāh's names, His attributes and the origins of the world-wide creatures.

Later, these groups are divided into several other groups such as Ahl Al-Sunna, Shī'ī, Khāridjīs, Murdjī'ī, Mu'tazilīs, Kādiriyyā, Jabarīah, Najarīah, Musyabbihah, Wahabī and Bahāīyah. Infact, among the Shī'ī and Sunnī too there are many sub-groups. The total number of these groups are about seventy-three. Bahāīyah was rejected by majority of the Muslim scholars and was accused as unbeliever 'kufūr' (Horrie and Chippindale, 1993:116-137).

After the death of the Prophet Muḥammad, the Muslims also divided into other groups when they interpret the laws on contemporary issues based on the other sources; 'idjma'a' (Consensuses), 'Kiyās' (analogy) and their own 'idjtihād' when the Al-Kur'ānic verses and Ḥadīth do not specifically mention the laws concerned.

(Muhammad Hāshim, 1991:366)

The Indian and Pakistani Muslims in Malaysia are followers of the Hanafiyya School of Law. Though there are only minor differences in the practises of the Shāfi'i and Hanifiyya School of Law, the followers of these 'madhhab' build separate mosques since they prefer to follow their own 'Imām' during their prayers. Today the followers of the 'Madhhab Hanafi' provide special religious instruction for their children, in their own mosques or schools, under the supervision of their own teachers who come from India and Pakistan.

In the past, the separation between the different 'madhhab' among Muslims in Malaysia was so significant that marriage between the followers of the different 'madhhab' were considered illegal unless the marriage candidates were willing to change their 'madhhab' (See Hooker, 1976:19 and Salmah @ Fātimah v Soo Long (1878) 1Ky. 421). In addition the 'Kadi' will hear the cases of the couples based on their own 'madhhab'.

The issue on the schools of law was openly discussed in 1985 between Nahmar Jamil in his book 'Bermazhab Haram dan Sesat?' (Following a School of Law,

Is It Forbidden and Deviant ?) and Hāshim A. Ghānī in his book 'Sesat dan Haram Bermazhab' (Deviant and Forbidden to follow a School of Law). Nahmar who follows the Shafī'ī School of Law claims that every lay Muslim with inadequate knowledge of legal or theological law is unable to 'idjtihād' and must follow one of the four established 'madhhab'.

Hāshim disagrees with Nahmar's view and argues that there is a difference between 'taklīd' and 'ittibā' (to follow based on or without reason and proof) and every Muslim is allowed to follow any school 'Madhhab' by 'ittibā' and not by 'taklīd'. In his book 'Sesat dan Haram Bermazhab' Hāshim further asserts that, based on Al-Kur'ān and Ḥadīth, following other than Al-Kur'ān and Sunnah is prohibited in Islām (Hāshim, 1985:90). To him following a 'madhhab' is deviance. Other issues discussed in this book are the concept of 'Ahl Al-Sunna', 'Ahli Dhalalah' and 'As-Salafiyyēn' (The Companions of the Prophet Muhammad) .

In the book 'Pengaruh Madhhab Shafī'ī dan Masalah Kaum Muda di Malaysia' (The Influence of the Shafī'ī School of Law and the Problems of Youth in Malaysia), written by Abdul Ḥalīm El Muḥammadī in 1982, the change

in attitude among Muslim writers particularly on the issue of the school of law is portrayed. The book gives an account of the influence of the Shafī'ī School in education and Islāmic law since the pre-colonial period, during the days of the British Empire and after Independence. It also gives a detailed description of the Islāh movement which opposes the traditional group 'Kaum Tua' who is a strict follower of the Shafī'ī School of Law. The former movement was initiated by Malay Muslim scholars who graduated from the Middle East Universities and who were influenced by the Wahabī's leaders who accepted Ibn Taimiyyah and Ibn Al-Qayyim Al-Juzziyyah ideas based on Hanīfiyya School of Law (See also Ahmad Amīn, 1979:20-21, Moh. Ben Cheneb in Encyclopedia of Islām: 421) Shēikh Waliullāh Al-Dahlavi in India, the Islāh group led by Muḥammad Abduh in Egypt and Kamluddīn Khawaja from Lahore in the early nineteenth century. The Islāh group calls the Muslims to refer to the laws in the Al-Kur'ān and Sunna and to practise 'idjtihād'. They are against 'madhhab', 'taklid' and 'bid'ah (Abdul Halīm, 1982:37).

Devotion Services

Generally, the scope, the topics, the approach and the literary style chosen by Muslim writers when writing on devotion services are based on the presumed background knowledge and practise of their target group of readers. There are devoted Muslims with a wide knowledge of Islām. On the other hand there are Muslims with a limited or poor knowledge of Islām, particularly regarding personal and family matters. Nevertheless, more recently topics which are more relevant to the needs of modern day life such as the economy and the banking system have caught the interest of Muslim writers. For example, the Family Law Act, Syari'ā Court's Judge 'Qadī', the power of the Syari'ā Court, 'Hudūd', Islāmic Criminal laws, Islāmic tithe on wages, the position of women in society and the fatwā on contemporary issues rather than common topics of Islāmic devotion. However, controversial topics such as non-compulsary prayers 'ṣalāt-ṣalāt sunna' (For example see Kamaruddīn, n.d., M.Said, 1976) 'bid'āh', marriage institution in the Muslim society and polygamy continue to be discussed.(33)

From 1975 onwards books written on devotion

services generally discuss similar topics as Islāmic religious books published earlier in this country. Favourite topics written about revolve around the Five Pillars of Islām: the 'shahādā', the daily obligatory prayers, fasting, alms and pilgrimage to Mecca.(34)

Most writers focus on each subject separately. However, there are books which besides giving general explanation (See for example Udaḥ, 1987) added other topics such as: the significance of the Islāmic months, the secrets of devotion services, non-obligatory prayers (See Ḳamaruddīn, n.d.:vii)(35), visiting the sick and paying last respects to the dead, praying, meditating and chanting Allāh Names and Attributes as practised by Prophet Muḥammad (for example M.H.Ikhlās, 1990), the secrets of concentration during praying (for example Mustafā, 1987), ethics in the mosque, recitation of the 'Talkīn', 'Hāji Qirān' and unobligatory sacrifices 'Qurbān' and 'Aqīqah' (for example Ḳamarul Shūkrī, 1990).

All believers of Islāmic faith must show to Allāh their sincere and total submission or obedience (to the will and laws of Allāh as set down in the Al-Ḳur'ān) through rigorously observing the Divine Laws and Rules in all aspects of life. Muslims must accept and perform

devotion services; duties and responsibilities in the name of Allāh for the good of the individual as well as for the good of the community as a whole.

These services can be divided into 'ibādah khusūsī' (specified devotion) better known as the Five Islāmic Principles or the Five Pillars of Islām, an obligation to be strictly observed by every Muslim, and the 'ibādah umum' (general devotion) which involves the responsibilities of a Muslim towards every member of his family, his community and his country as a whole, his participation and transactions in politics, 'mu'āmalāt', marriage 'munākahāt', education and welfare following Islāmic laws and rules.

Books written since 1975 call upon and encourage the Muslims to improve their devotional practices through exercising non-compulsory duties (for example see Ḥāl Azwān, 1992:53; Sheikh Alī, 1977:101-102) besides rigorously practising the basic Five Islāmic Principles. The Muslims are reminded to remember Allāh ceaselessly, irrespective of time and place, and to strive to obtain the best rewards through congregational prayers and perfect devotion services.

Since family members share certain mutual

commitments, the books encourage all close relatives and family members to deepen their knowledge of every religious duty relating to family affairs, such as reciting the 'Azān' and 'Iqāmāt' at the birth of their new-born baby, giving a beautiful and meaningful name that is relevant to Islām, and performing the final services for the dead, particularly for their family members.

Today's younger generation lacks knowledge and experience of these practices, especially those who rarely attend the informal religious teaching sessions in the mosque and 'surau'. In schools, lessons on these particular topics have not been fully taught, and in higher education the emphasis is more on the theoretical aspects of 'Fardu 'Aīn', the duty which is obligatory on every Muslim, rather than the theory and practices of non-compulsory devotion services and 'Fardu Kifāyah', the duty which is obligatory for at least one person in the Muslim community.

There are books which focus on controversial issues regarding devotional services. Such issues are 'Bid'āh' (Ahmad Yūsuf, 1987:9; Hāshim, 1985: 172; Abdul Halīm, 1982:37), 'Hāji Qirān' (Hāshim, 1989: 47), 'Zakāt

on wages' (Hassan, 1989:ix;)(36), the numbers of 'rakaāt' in the 'Tarāwēh prayer' (M.Sa'īd, 1976:18; Ainul Bashar, n.d.:81; Syeikh Alī, 1977:75), the choice between 'hisāb' or 'falaq', and sighting of the moon to determine the first day of Ramadān (Bahagian Penerbitan Jabatan Agama Johor, 1981:75).

Nevertheless, the views on 'Bid'ah' in the book 'Gayung Bersambut ke-2 As-Sunnah Membela Diri' are against the traditional practices among Muslims in this country, and are irrelevant to the Shafi'i School of Law, the statements made by the authoritative body and the Ministry concerned (Hāshim, 1985:227,134,155, and 204). The scope of writing and the objectives of the Islāmic books published since 1975 will be shown clearly in all the books mentioned below.

A book 'Kitāb Tuntutan Ibādāt' (Islāmic Book on Compulsory Devotion) by Syeikh Alī b. Abdullāh Baldram Alī Baldram published in 1977, discusses several topics relating to faith and theology followed by topics on Islāmic laws 'syarī'a' and devotion services. 'Zikir' (37), 'urusan jenazah' (The last service for the dead), 'talkin' (38), 'tahlil' and 'du'ā arwāh' (for example see Yahyā Zakrī, 1988:33) and the life history of a number of

Messengers are also discussed, although they are obviously not related to the title of the book.

Institute Dakwah dan Latihan Islām, Bahagian Ugama Jabatan Perdana Menteri (Islāmic Dakwah and Training Institute, Prime Minister's Department) published a book 'Prinsip-prinsip Ibādāt' (The Principles of Devotion), which was a compilation of articles on the philosophy of Islām, jurisprudence, the concept of the 'syahāda', the importance of tithe, prayers, and 'Ramadhān'.

On a similar subject, Bahagian Ugama Kementerian Pelajaran (Islāmic Division, Ministry of Education) published a book 'Panduan Fardhu Aīn' (The Guide to Obligation) discussing the final service for the dead and prayers of a traveller 'Sembahyang Jamā' dan Qasar'. Other topics discussed which are unrelated to the book's title are 'tauḥīd' (theology), 'Ḥukum 'Aḳal' (Law of rational), Ṣūfīsm, Islāmic concepts on man's relation to God, Allāh's objective for sending the Prophets and Messengers, the relationship between knowledge and Islām, 'al-Ḳadā' wa'l-Ḳadar' and morals. The book describes the concept of devotion, 'ibādah' in Islām, as: 'Dari istilah agama ibadat berarti tindakan, menurut, mengikut dan mengikat diri dengan sepenuhnya kepada segala perkara

yang disyariatkan oleh Allāh dan diseru oleh para Rasūl, sama ada ia berbentuk suruhan atau larangan' (In religious terms devotion means action, obedience, following and total submission to Allāh's revelation and the Prophet's call either in the form of command or prohibition) (Bahagian Ugama Kementerian Pelajaran n.d.219).

The definition of 'Taṣawwūf' is also given in a very simple way as: 'Dari segi syarak, Taṣāūf diertikan mencari jalan untuk memperoleh kecintaan dan kesempurnaan rohani serta menjauhi diri daripada melakukan makṣiat zāhir dan bāṭin' (In the law of Islām, Ṣūfīsm means finding the way to gain love and spiritual perfection, and to avoid committing physical and spiritual immorality). Leading on from this, the book mentions ten good and ten bad characteristics that every Muslim must practise and prevent as appropriate respectively (Bahagian Ugama Kementerian Pelajaran, n.d:168-169).

Since prayer is of paramount importance in the religious act, issues relating to 'Ṣalāt Berjamaāh' (Congregational Prayer), 'Ṣalāt Masbūq' (prayer for one who arrives late for a congregational prayer, after the 'Imām' has started praying) 'Djamā'a dan Qasar' and the

prayer of a traveller, 'salāt musāfir' became particularly important around the year 1985 (Ismāil, 1987:iii). For example the book 'Panduan Fardu Aīn' (The Guide to Obligation) written by Ismāil Kāmūs was published three times between the years 1985 and 1987.

Devotion is also discussed in a book 'Risalah Usrah' (Note On Religious Instruction) written by Abu 'Urwah in 1986 (39). Bahagian Istīnbat, Jabatan Agama Islām Wilayah Persekutuan in a book 'Panduan Tata-Tertib Di Masjid' (A Guide to Proper Behaviour in the Mosque) also published in 1986, listed superogatory activities, devotion services, and prohibited behaviour when going, entering, staying inside and leaving the mosque.

The effect of devotion services on one's behaviour can be seen as mentioned by Udah Moḥsīn in his book 'Kesan Ibadah Dalam Pembentukan Akhlāk Seorang Muslim; Sembahyang, Puasa, Zakāt, Haji' (The Effects of Devotion Services in Shaping A Muslim's Morality; Praying, Fasting, Giving Alms, Pilgrimage) published in 1986.

Prayer is spoken of as 'munājāt' or confidential communication with the Divine Spirit, Allāh. To become imbued with Allāh is to be free from worldly trammels for

a while. To overcome the problem of 'khusyū' (concentration) during prayer, several books have been published. In his book 'Rahsia Khusyū' Dalam Sembahyang' (The Secret of Concentration During Prayers) published in 1987, Muṣṭafā Suhaimī discusses the ways to attain concentration and reasons for the lack of concentration during prayers. However, the inclusion of several other topics detracts from the issue. Abdullāh Al-Qārī b Hj Ṣalleh's approach on concentration during prayers in a book with a similar title 'Rahsia Khusyū' Dalam Sembahyang' (The Secrets of Concentration During Prayers) is more comprehensive since he writes specifically on the matter. The book discusses the definition and kinds of concentration, concentration in time of prayer, the factors that influence concentration, constraints towards achieving concentration, suggestions of ways to achieve complete concentration in prayer. In this book the readers are informed of the Prophet's prayer and the various views on achieving concentration practised among the Companions and the established Muslim scholars, such as Assy-Syaikh Muṣṭafā Al-Maraghī, Imām Ar-Rāzi and Al-Ghazālī.

Besides observing their prayers, Hārōn (Hārōn,

1988: 318-401) encourages the Muslims to clean their soul and their wealth either through fasting, giving alms, pilgrimage to Mecca or by suppressing their inner most desires of evil tendencies, and by participating in the 'da'wā' activities and the Holy-War, 'Jihād fī sabīlillāh' (See also Mohd Akhīr, 1986 and Hārōn, 1988:348).

To clarify the problems and issues on devotions, Ismā'īl bin Kāmūs wrote a book in the form of questions and answers, 'Soal Jawab Kemusykilan Agama' (Question and Answers on Islāmic Problems) in 1989. The book answers questions pertaining to devotion and Islāmic law which include marriage to a genie, prayers for non-Muslims, prayers of love, pornography, the donation of cornea of the eyes, and marriage to a 'khunsā' (hermaphrodite). These practices are prohibited in Islām.

In Hāl Azwān's book 'Persoalan dan Rahsia Sembahyang' (Issues and the Secrets of Prayers) published in 1992, matters on 'wudū'' (ablution), 'tayammum' 'Azān' and the time when prayer is 'makrūh' are explained(40).

Thus when a Muslim is unable to find water, or when the use of water or taking of a bath is harmful, ablution using pure earth is a means of purification-more

of purification of the soul than of bodily purification. The knowledge about 'Tayammum' is important. Lack of knowledge and experience in practising 'Tayammum' causes many Muslims in Malaysia to omit praying when they are sick or injured because they feel it is inconvenient for them to pray even though they know that praying is a compulsory duty to every Muslim and is to be observed strictly (Al-Nisā':102).

Islāmic Economy

Working following the Divine instruction is a devotion service. Earning a living through decent labour is not only a duty but a great virtue as well. Honest trade and hard endeavour is blessed by God. Thus, books on Islāmic economy have frequently inspired the Muslims, whose livelihood is based on subsistence economic activities such as farming and fishing, to participate in Islamic business where interest 'ribā', fraud, injustice, freezing monetary circulation, speculation, confiscation, bribery, cheating, blackmailing, exploitation, force and monopolizing are strictly prohibited (Harōn, 1988:452-453, Ab Rashīd, 1985:11,19 and 27, Sobrī, 1988:23-26).

As part of a society which is undergoing fast economic growth, the Muslim writers criticised the inefficiency of the 'Baitul-Māl' and the Endowment 'Wakf' Administration and Management (Hailānī, 1982: 63, 105, and 160; Kamaruddīn, 1992 :39-56) in dealing with capital: the increasing amount of zakat collections, donations, gifts, undistributed share of inheritance and 'wasīāt'.

In 1983, Hāji Abdul-Qādir Hāji Ismāīl wrote a book in the Jawi script, 'Sistem Pusaka Islām' (Islāmic System of Inheritance), introducing the Islāmic inheritance system which is not completely practised at present by all Muslims. The book discusses the issue on inheritance from a historical point of view: the law of inheritance practised in ancient Egypt, Greece and the Eastern World, inheritance among the Jews, Romans and in the modern world.

Explanations are given on the inheritance law in socialism, the inheritance law of the Arabs before the coming of Islām, and the society which practices the 'Adat Perpatih'. In addition detailed description is given of the inheritance law in Islām, where in principle both men and women are equally entitled to inherit the property of deceased relations but the portion may vary.

A male heir is given more than a woman. A man receives two shares whereas a woman gets only one.

Today, most Muslims divide the wealth of the deceased equally between both men and women but allot more shares for widows, unmarried ladies, minors, and the disabled and mentally retarded heirs irrespective of their sexes. This sometimes causes the male heirs to fail to fulfil their duty by Law as the provider and a leader to the female members of their family. The sisters pay less respect to the male heirs since the latter get more share of the deceased's property but give less care to them than to his family.

A book 'Institusi Pasar Perniagaan Islām' (The Institution of the Islāmic Market Trade) written in 1985 by Ab. Rashīd Bin Hāji Dāil, focuses on the importance of the free market system in Islām which deals with economic commodities involving public utilities or common property, and the extent of the government's role in controlling it. This will allow the existence of a profitable and a stable market which specifically fulfils the needs of every market and the needs of the society in general (Ab. Rashīd, 1985:1-3).

The economic system of Islām is not drawn in the

light of arithmetical calculation and capacities of production alone. Rather it is drawn and conceived in the light of a comprehensive system of moral principles. According to this book, Islām is against the system where the middle men have the power to determine the price of commodities which usually differs from the normal market price. Every customer must know about market price before involving himself in any business transactions. This is essential to avoid dishonest economic practices. In fact, not even the government has the right to fix prices, which is against the law of demand and supply. Islām detests the practice of destroying a commodity with the aim of stabilizing price, and it becomes the responsibility of the government to control the market when the public interest is threatened (Ab. Rashīd, 1985:38).

In the book 'Perniagaan Menurut Pandangan Islām' (Business From an Islāmic Point of View) published in 1988, the author Sobrī Salamōn stresses the importance of understanding the Islāmic business system. In Malaysia, the number of Muslim businessmen are few when compared to other races and most Muslim businessmen are unaware of the importance of business in strengthening

their future economic growth and their political power. The book warns the government of the necessity to abolish business systems that contradict Islāmic values and norms.

In addition, the book highlights the life history of Prophet Muḥammad as a successful businessman and an entrepreneur in international import export enterprises prior to his appointment as Allāh's Messenger. Islāmic business principles pay a great deal of attention to free trade, the absence of interest, good service, protection of rights for both dealer and customer, sincerity and trust-worthiness, dedication and patience (Ṣobrī, 1988: 23-51). According to the author, business was among the main factors that led to the world-wide spread of Islāmic culture in the past (Ṣobrī, 1988:20).

The author is against the practice of usury in business transactions and questions the sincerity of those, who by making a simple justification, permit and practice it. This is clearly against the strong views expressed by Muslim and other scholars world-wide (Ṣobrī, 1988:30). Usury, he says, promotes the habit of idleness because the usurer, instead of doing any hard work or manual labour, becomes like a parasite living on

others.

Some argue that today's economic world is in a state of emergency which permits the taking of interest in business. The author too laid out the arguments made by established Muslim and non Muslim scholars who warn of the danger of imposing 'interest' on the commercial community and the society as a whole. The practice of 'interest' may lead one to exercise negative attitudes and behaviour, selfishness, egoism, boastfulness, obstinacy, cruelty, laziness, greediness and materialism. It abolishes the positive values of brotherhood, justice, democracy, equality and peace.

The book condemns the modern business system where the customer's or client's risk is normally greater than the dealer's. Likewise it focuses on the danger of the monopolies system since the limited amount of a commodity in the market prevents the buyer from fulfilling his need at a reasonable price (Sobri, 1988:54-55). It appears today that the giant holding companies, their joint venture companies and the share holders, in order to obtain maximum profit, destroy or hoard their products for a certain period of time leading to lack of supply in the market.

Regarding this, the author appeals to the authoritative bodies (Fatwā committees) to issue a specific fatwā prohibiting these un-Islāmic practices to maintain a prosperous and peaceful society. In certain circumstances, the role of the government is necessary in enforcing the law, to control the non-fixed market price to a certain level. This book encourages Muslim entrepreneurs to deal with other enterprising communities as long as the business follows Islāmic principles. The Muslims are persuaded to manage credit transactions or contracts through legal procedure in the form of written documents, in the presence of eligible witnesses.

Compared to other Islāmic economy systems, 'Wadī'ah' and 'Dzaman', the author claims that the current banking system is un-Islāmic since the bank has legal right to invest its depositor's money without his permission. The Islāmic business systems: 'mudārabah', 'murābahah' and 'syarīkah' are given as an alternative to replace the modern economic system in the Muslim society. Islām encourages the entrepreneur to manage investments and projects to an unlimited degree and period of time and the profit must be distributed between both the investors (capital owner) and the entrepreneur based on

their agreement.

Islām also permits the sale of goods, even if it is more expensive than its cost price, on condition the profitable rate is accepted by both party. When he discusses companies 'syā'rikāt', he clearly states that Islām permits joint-venture business provided it is free from any form of fraud, force and false business transaction.

The author criticised the current free enterprise system, the 'New Economic Policy', as violating freedom of individual ownership, the system of wages, as involving elements of bribery, power abuse, malpractice, fraudulency, breach of trust, exploitation, intoxication and interest which oppose Islāmic moral values (Sobrī, 1988:108-130).

3. General Scope

Other topics of interest from an Islāmic point of view written about by Muslim writers are science and modern medicine (For example see Muḥammad, 1987), disunity of the Muslims (See for example Maḥyuddīn, 1984), the Islāmic movement in Malaysia (41), geography (See Amriāh, 1984), education (See Hārōn and others, 1988), the

life history of the Prophets and the Messengers, *Isrā' Mi'rāj* (for example see *Amāluddīn*, 1980), *Islāmic History* (for example see *Mahyuddīn*, 1984), and others (42).

In 1979, *Sulaimān Hj Noōrdīn* wrote a book entitled '*Sains Barat Moden dan Percanggahannya Dengan Islām*' (Modern Western Science and Its Contradictions with Islām). It discusses science from an Islāmic point of view, the philosophy of modern Western science, the development of science in Islāmic civilisation, test tube babies and various isms such as Islāmic socialism, Darwinism and Islāmic pragmatism. The author disagrees with the view of Western scientists particularly on the origin of man, the creation of the world and nature because these views cannot be scientifically proved. In fact these views led to the emergence of isms that conflict with Islām such as socialism, materialism, secularism and capitalism among man as well as Atheism.

Sulaimān Hj Noōrdīn opposes the experiments on test tube babies carried out by modern scientiests, and programmes of dictatorial Socialist governments such as boarding schools, kindergartens, nurseries and their

involvement in the misuse of drugs. These activities according to Sulaimān will only destroy 'family institutions' and create a society that relies totally on the government and which supports all its ideologies.

Islāmic Geography

The book 'Pencapaian Geografi Islām' (The Achievements of an Islāmic Geography) by Amriāh Buang, published in 1984, is considered to be the only book on geography written from an Islāmic point of view. Written in Malay, the book discusses several matters regarding Islāmic geography, such as the beginning of the Islāmic geography inspired from Al-Kur'ān, Muslims' achievements in sailing and exploration, research done by Muslims in the field of physical geography, human geography, mathematical geography, cartographical geography and the influence of Islāmic geography on Western geography.

Islāmic Religious Knowledge

The book 'Pengatahuan Agama Islām Menengah 2' (Islāmic Religious Knowledge for the Second Year Secondary School) written by Hāji Dasūki bin Hāji Ahmad published in 1979, gives a general overview of Islāmic religious knowledge. This book is used in schools by the students in form two at secondary level for the Islāmic

religious knowledge subject. The basic Islāmic teachings in theology, devotion service, Islamic history, Al-Kur'ānic verses and Ḥadīth are introduced to the pupils at a young age. They are also taught knowledge on the different views of the Companions 'ṣaḥābah', which the author considers as 'opinion' issues unrelated to the issue of faith (Dasūḳī, 1979:73).

The book 'Pengetahuan Islām' (Islāmic Knowledge) written by Abdul Azīz Umar & Ishak Abbas, published in 1979, also discusses Islāmic teachings and is used by the form three students at secondary school level. The book includes a presentation of the important role of 'Khāridjis' and 'Shī'a' in Islāmic history (Abdul Azīz and other, 1979:178-183).

The book narrates the existence of the 'Khāridjis' group of Muslims who opposed Saydinā Alī's decision to accept the ceasefire proposed by Muāwiyyah during the civil war fought at the Saffin valley. They later became an extremist group who created disorder in the state and had great influence in politics and the judiciary. The group refused to recognise all the 'Khalīfā' except Abū Bakar and Umar (Abdul Azīz and other, 1979:178).

A book 'Asas-asas Pendidikan Islām' (The Basics of

Islāmic Education) written by Abdul Rāūf Dālīp, published in 1989, discusses faith and devotion services. This book is against the teachings which deviate from Islām such as 'khurāfāt', and emphasises the importance of 'da'wā' among new converts particularly former Christians and Jews (Abdul Rāūf, 1989:15-16).

The book teaches the methodology of delivering speeches, memorizing, answering questions and discussions. It warns the reader of the danger of other outside influences such as Jewish and Christian ways of thinking, Zoroastrianism, Madzak, Hinduism and Buddhism(43). This book explains the reasons that brought about the confrontation between 'Shī'a' and 'Ahl Al-Sunna' (Abdul Rauf, 1989:20-25).

The book 'Kebangkitan Pendidikan Pra-Sekolah Islām' (The Awakening of Islāmic Pre-School Education) written by Roselan Hj. Mohammad Tāhar published in 1989, discusses the present development of the various types of kindergarten, particularly in Wilayah Persekutuan. These kindergarten are organised either by private institutions, the Dakwah Movement Organisations like the 'Angkatan Belia Islām Malaysia (ABIM), or by the Islāmic Religious Department of Wilayah Persekutuan (JAWI). These

kindergarten include the 'Taman Asuhan Kanak-Kanak' (TASUKA), 'Taman Didikan Kanak-Kanak' (TADIKA) and 'Taman Asuhan Kanak-Kanak Islām' (TASKI).

The book stresses the responsibilities of parents to give a basic Islāmic education to their children, to care and to bring up their children according to the teachings of Islām (Rōselan, 1989:1,9-14). The characteristics of a good child from an Islāmic point of view are given in this book, looking at the aspects of health, physical fitness, obedience to Allāh, knowledge, morality and ambitions. Other issues discussed are an Islāmic education system for children, the importance of faith, ethics, physical and mental development, the roles of kindergarten and parents for their children. The Prophet Muhammad's love for children, the prospects of an Islāmic kindergarten in the Federal Territory, 'Wilayah Persekutuan' and its constraints, the importance of learning Jawi script and the Arabic language in reading and understanding Al-Kur'ān, 'Akta Taman Asuhan Kanak-kanak 1984' (The Kindergarten Act, 1984) and the author's optimistic views on the future Muslim youths in the Federal Territory 'Wilayah Persekutuan' are also included (Abdul Rāuf, 1989:15-41).

The Stories of the Prophets

Stories about Prophets, from Prophet Adam to Prophet Muhammad and the other Messengers, are other aspects which capture the interest of the Muslim writers. These stories are based on the Al-Kur'ānic verses, Ḥadīth and the opinions of the Muslim scholars (See for example Abd Rani, 1986:3-5 and 27) particularly, the experts in Islāmīc History. Their writings are considered to be very important by reviewers of books by past Muslim scholars (Abd Rānī, 1986: 15). Some of the stories are untrue. It is hoped that stories of the Prophets strengthen the Muslims' belief in the Prophets and the Messengers, as well as their faith in Islām.

These books are greatly appreciated by Muslims since at present reading materials on Islām, particularly in the form of stories for the children, are limited. They are an alternative to the secular books and comics that flourish in the market today.

The book 'Siri Cerita 25 Nabi Adam Hingga Ismāīl' (The Series of Stories About the Twenty-Five Prophets from Adam to Ismāīl) written by Ḥāji Abd Rānī Mustafā and published in 1986, gives a number of false facts. For example according to the writer, based on other sources:

Ilyas and Idrīs are the same Prophet (Abd Rānī, 1986:1), the companions of Prophet ʿĪsā eat greedily (Abd Rānī, 1986:51), the teachings of Prophet Muḥammad are similar to the teachings of Prophet ʿĪsā (Abd Rānī, 1986:54), Prophet Muḥammad and his wife Khadījah lived in luxury (Abd Rānī, 1986:81). From the authentic historical sources these facts are obviously false. The stories of the Prophets and the Messengers must be written accurately to guarantee their credibility as the selected human beings who possess the highest moral qualities and piety. This will ensure that their leadership qualities are maintained (Al-Aḥzāb:21).

Islāmic History

In 1991, a book 'Pemerintah Banī Umaiyyah' (The Reign of the Umaiyyah Dynasty) written by Mahyuddīn Ḥj Yahayā was published. It describes the reign of Bani Umaiyyah particularly during the time of Abū Sufyān and Marwān dynasties. The book also states the status of the Mawālī tribe under the Banī Umaiyyah government. The book claims that many of the Banī Umaiyyah historical sources are written by the Shī'ā followers who usually support the Abbāsīyyah government rather than the Umaiyyah.

Orientalists like J. Wellhanson, Goldziher and Balyaer are said to have reported negative features of the Mawālī tribe. The members of this tribe were not permitted to hold any important posts in the judiciary, politics or military. In fact, they are not permitted to pray together with the other Muslims of the Arab tribes. The book says that all the caliphs were appointed from members of the Banī Umaiyyah except Caliph Yazīd II.

Muslim scholars in South East Asia

A book 'Khazānah Karya Pusaka Asia Tenggara' (The Treasure of the Literary Heritage of South East Asia) written by W. Mohd Shaghīr Abdullāh published in 1991, discusses books written by South East Asian Muslim Scholars like Syeikh Abdullāh Arīf, and Syeikh Faqīh Alī bin Wan Muḥammad Wan Syeikh Shafiuddīn Al-Abbāsī Al-Fathānī. These books which are text editions almost like the modern 'Kitāb Kuning' are noted for discussing important perpetual issues which guide today's Muslim scholars in formulating opinions on similar contemporary issues.

A book 'Syeikh Daūd bin Abdullāh Al-Fatānī Ulama' dan Pengarang Terulung Asia Tenggara' (Syeikh Daūd bin

Abdullāh Al-Fatānī the Muslim scholar and Grand Writer in South East Asia) written by W. Mohd Shaghīr Abdullāh published in 1990, tells stories about Syeikh Daud bin Abdullāh Al-Fatānī, his sacredness 'kerāmat', his views on politics and Hadīth, his recital of Thariqat Syathariyah, his prayers and chantings, 'wirid-wirid'.

According to the book 'Syeikh Daūd bin Abdullāh Al-Fatānī Ulamā' dan Pengarang Terulung Asia Tenggara', stories of the Muslim scholars are usually connected to their sacredness. The knowledge that must be spread to 'Tanah Jawi' according to Syeikh Daūd, are 'air susu' (milk) meaning sūfīsm 'ilmu Taṣawwuf', 'air putih' (plain water) or Islāmic law 'Ilmu Fikh' and 'air kopi' (coffee) refering to Uṣūluddīn which is a combination of Islāmic law 'syarī'a' and truth 'hakīkā'. According to the same book written by W. Mohd Shaghīr Abdullāh, Syeikh Daūd bin Abdullāh Al-Fatānī's view on Hadīth is 'Jika terdapat Hadīst didalamnya jarang-jarang sekali membicarakan sanad dan rāwī, kerana bagi beliau cukup memadai istilah 'Hadīst' atau 'bersabda Nabī s.a.w.' sahaja, orang dizaman beliau tidaklah banyak takwīl itu dan ini seperti zaman itu cukup percaya kepada ulamānya'). (If a Hadīth is mentioned in a book,

discussions of its narrator and the compiler of the Hadīth are rare. To him, mentioning the word Hadīth or Prophet sayings is enough, the people during his time did not question much since they completely believed the Muslim scholars).

The book 'Syeikh Daūd bin Abdullāh Al-Fatānī Ulama' dan Pengarang Terulung Asia Tenggara' states that in his book 'Jamī'ul Fawā'id', Syeikh Daūd bin Abdullāh Al-Fatānī says that practices based on 'Hadīth Dhā'if' (Weak Hadith) even 'Hadīth Bātil' (Null Hadīth) will gain rewards as long as they are considered an excellent devotion service 'fadā'il-a'māl' (Shaghīr, 1990:115-116).

This book includes Syeikh Daūd bin Abdullāh al-Fatānī's view on sacredness 'kerāmat' which is as follows; 'Wajib kita i'tiqādkan kerāmat bagi Walī telah menjadi keputusan muāfakāt Jumhūr Ahlus-Sunnah Wal-Jama'ah. Saperti tersebut didalam al-Qurān cerita mengenai Sitī Maryam. Yang dimaksudkan dengan Walī itu ialah 'Arif Billah' yang berusaha memperkenalkan kepatuhan terhadap Allāh dan menjauhkan diri dari segala bentuk ma'siat. Hati mereka berpaling dari dunia dengan memuaskan nafsu syahwat yang haus. Mereka adalah orang yang diperintahkan oleh Allāh dengan pekerjaan yang khas,

untuknya. Mereka bertujuan membersihkan hati dari kekeruhan yang bersifat duniāwī. Alād Dawām / berkekalan mereka itu mempertinggi 'Mushahadah' dan 'Murāqabah' terhadap Allāh S.W.T. setiap pekerjaannya, yang dijalankannya bukan untuk dirinya akan tetapi adalah untuk Tuhan sahaja. Adalah 'kerāmat irkhas' dan 'mu'jizāt' itu yang menyalahi kebiasaan, kalau tidak mengaku dirinya sebagai Nabi maka 'kerāmat' lah namanya. (Shaghīr, 1990, 50-54.) (It is obligatory to believe the sacredness of the Saint as agreed upon by a consensus decision by the majority of the Ahl Al-Sunna as mentioned in the story of Sītī Maryam in the Al-Kur'ān. Walī are 'Ārif Billah' (knowing Allāh) who obey Allāh and avoid any forms of sin. Their hearts are deflected from worldly sexual desire. Allāh assigns them with special duties. Their aim is to purify their hearts from worldly desires. They forever try to improve their creed towards Allāh, work they did is not for themselves but done for the sake of Allāh. 'Kerāmat Irkhās' and 'miracles' are given by Allāh to a person and if he is not a Prophet he is considered a Saint).

This book also discusses several other books: 'Fawāidul Fikrī Fil Imāmīl Mahdī', 'Jamī'ul Fawāid',

'Tuhfat Al-Rāghibīn II, Kaifiyāt Ṣolāt Tarāwīh' and 'Kifāyāt Al-Mubtadī @ Irsyād Al-Aṭfāl', and 'Qisah Nabī Yūsuf'. The book 'Fawāidul Fikrī Fil Imāmil Mahdī' is said to be translated from the book 'Fawāidul Fikrī Fil Imāmil Mahdī' written by Syēikh al-Allāmāt Mar'ī bin Yūsuf. In the book 'Fawāidul Fikrī Fil Imāmil Mahdī', discussions revolve around the actual Resurrection of Mahdī, his name and characters, the sign of his Resurrection, the place of 'mubāya'ah' (homage) and his Resurrection, the slander about Mahdī before his Resurrection, his meeting with Prophet Isā, his death and the period of his stay in this world (Shaghīr, 1990:91-92).

The book 'Jamī'ul fawāid' is said to have mentioned several major events that take place during the month of Zulhijjah and on which the superogatory fastings can be practised until the ninth day of the month (Shaghīr, 1990:76). The book 'Tuhfat Al-Rāghibīn II' in its conclusion, urges a complete implementation of Islāmic law in the Muslims' life (Shaghīr, 1990:73).

The book 'Kaifiyāt Ṣolāt Tarāwīh' explains in detail the prayer of 'Tarāwīh' in particular on the twelve 'raka'āt prayers on the twenty seventh night of

Ramadhān. On the other hand, the book 'Kifāyāt al-Mubtadi' Irsyād al-Aṭfāl' discusses the ten conditions 'syarat' of faith and the ten reasons that destroy faith. In conclusion this book urges the Muslims to live in justice, united, and to vigorously practice the Islāmic teachings. They are to free themselves from following, practising or liking actions of the unbelievers such as wearing neckties, despairing 'putus asa', avoiding facing the 'Ka'abah', being a polytheist, continuously committing sins and destroying faith.

The book 'Syeikh Daūd bin Abdullāh Al-Faṭānī Ulamā' also gives definitions of various terms (Shaghīr, 1990:53-145) which are important for those who are interested in studying Islām. All these terms are unknown among the Malay Muslims, particularly those who are illiterate in Arabic language. Even today the Muslim politicians often misuse some of the Islāmic terms, for it is in their political interest to manipulate public opinion. For example the term 'Syūrā' is translated as a democratic system, 'aṣabiyyah' means to love the nation. Some Muslim groups misuse the terms 'bid'āh', 'pendiāyah', 'taqīyah', 'zuhud' and 'ahl al-Bait' either to accuse others of being Islāmic deviants or to purify

themselves and claim to be good Muslims.

H.N.M. Shaghīr reveals his appreciation of the precious writings and great contributions of these Muslim scholars in publishing Islamic books when in his book 'Kiṣah Nabī Yūsuf' (The Story of Prophet Yūsuf) he claims that Al-Fatānī is recognised as a Malay Muslim writer. (Shaghīr, 1990:63)

There are other Islāmic writings on contemporary issues which are controversial in nature. These include the current issues of anti Hadīth, al-Arḳām, family, women, 'taṣawwuf', administration and rule in Malaysia which will be discussed in the next chapter.

Notes

- (1) See the Administration of Islāmic Law in every state in Malaysia.
- (2) For example the books 'Sastera dan Agama' (Literature and Religion) written by Ismāil Hussein (1986), the book 'Beberapa Aspek Sastera Islām' edited by by Manā Sikanā and others (1982), 'Asas Kesusasteraan Islām' written by Ismāil (1990). See also page 57-74 above.
- (3) See the books 'Televisyen Sebagai Satu Alat Iblis Bagi Merosakkan Kehidupan' (Television a tool of the Devil to Destroy Life) written by Thōifah Minal Muslimin (1987), 'Kesan-Kesan Keganasan TV Keatas Kanak-Kanak Malaysia' (The effect of TV Violence on Malaysian children) published by Persatuan Pengguna Pulau Pinang, 1985.
- (4) I have used the translation by Abdullah Yūsuf Ali, 1946.
- (5) Further discussion of 'Bid'ā'. See for examples Anak Tok Janggut (1980), Yahyā Zakrī (1988), Ismāil, 1989: 5-8, Azwān (1991) and Ishāk (1991).
- (6) This issue is discussed under the title of 'Al-Arqām' in chapter Four.
- (7) Amrān, 1991:132, Amrān and other, (1987), Ikhlās, M. H. 1990:38 and Awang, 1992:26.
- (8) See also 'Fatwā Ulamā Irāq' from Majallah al-Sirātol Mustaqīm issued by Hidāyah Islāmiah Baghdād. Fatwā of the four schools of law of the Sunni doctrine in Syria and Irāq and Fatwā of the Shiā in Irāq, Fatwā in Egypt 1945.
- (9) Hāshim, 1987:90, BAHEIS, 1986:15,51,53. Abdul Fataḥ Hārōn 1992.
- (10) See Fatwā Mufti Kerajaan Johor, 1981:371. See also Al-Kasani, 1328H:3.
- (11) Utusan Malaysia, 16 Ogos, 1992.
- (12) Utusan Malaysia, 22 Oktober, 1992.
- (13) Utusan Malaysia, 17 Disember, 1992.
- (14) See also John Bousfield in Sojourn Volume 8 Number 2: 340-343.
- (15) Sheikh Mahmūd Shaltūt is a popular Egyptian Muslim scholar and a popular writer who has written books on contemporary issues from Islamic point of view.
- (16) Suara Ulamā', August 1989.
- (17) See also Horrie and Chippindale, 1993:22-23.
- (18) Such as the resurrection of the dead and the Day of Judgement. See Abdul Azīz (1986).

- (19) Such as Yazīd (1985), Ibnū Idrīs (1987) Nōrain (1988), Abdul Aziz (1993).
- (20) After the Last Day 'Kīāmat' mankind will be divided into three main groups; 'Ashabul Maimanah' (The righteous group), 'Ashabul Mas'amah' (The Misfortunate group) and 'As-Sabiqun' or 'Al-Muqarrabun' (The front line or the nearest group').
- (21) John Bousfield in Sojourn Volume 8 Number 2:338, Fatwa-fatwa Mufti Kerajaan Johore 1936-1961, 1981:396 and Abdul-Rahman, 1984:229, Thomas, 1979:305, and Amaluddin, 1981:104)
- (22) A lazy man refuses to work hard to gain more income for the reason that his fate is fixed by Allah.
- (23) Later these groups were subdivided into several other groups such as Ahl Al-Sunna, Syi'e, Kharidji, Murjiah, Muktazilah, Kadariyya, Jabariah, Najariah, Mushabbihah, Wahabi and Bahaiyah. In fact, among the Shi'i and Sunni also there are many subgroups. The total number of these groups are about seventy-three. Bahaiyah was rejected by a majority of Muslim scholars and is considered an unbeliever 'kufur'. See Hughes, 1979:565-569, Horrie and Chippindale, 1993:116-137.
- (24) For example see Himpunan Keputusan Muzakarah Jawatankuasa Fatwa Tahun 1970-1990: 244-288
- (25) See Administration of Islamic Law Enactments in every state in Malaysia.
- (26) See Utusan Malaysia 22 June 1993.
- (27) Utusan Malaysia 17 August 1989 and 26 June 1993.
- (28) Himpunan Keputusan Muzakarah Jawatankuasa Fatwa Tahun 1970-1990: 38.
- (29) See Abdul Aziz, 1976:11.
- (30) See also Ayatullah al-Uzma, 1989, 1989:xv, 622-650.
- (31) For the autobiography and lists of works by Professor Ahmad Ibrahim see Fakulti Undang-undang Universiti Malaya, (ed.) 1988:xvii-xxix.
- (32) 'Hadith Ahad' means Hadith which text is narrated from Prophet Muhammad by one or more of his companions but this Hadith does not reach to Hadith Mutawatir's level.
- (33) The wide spread of practice of poligamy among al-Arqam members causes the movement to be espised by the Muslim society in Malaysia.

- (34) For example see Bahagian Istīnbat, Jabatan Agama Islām Wilāyah Persekutuan, 1986; Abdul Hādī, 1977; Hashim, 1989.
- (35) Several books and pamphlets were published from 1975 to 1992. These pamphlets were circulated among the Muslims by the government authoritative bodies.
- (36) See Mingguan Malaysia 14 Julai, 1989. The issue of Zakāt collection is also discussed in the other daily newspapers. See Berita Harian, 5 Ogos, 1993.
- (37) On the same subject Abdul Ghānī Shamsuddīn writes a book 'Kearah Memahami al-Ma'thūrāt' (Al Wazhifah Al Kubrā).
- (38) 'Talkīn' means instructions to the deceased at his grave regarding his conversation with the Angels of Death.
- (39) This author explains, among others topics on Islam as a way of life, the essential of faith in forming the 'Ummah, moral in Islām, the revelation of the Prophets, practising good and preventing the evil, the history of the Prophets, 'da'wā' activities as a vital task to revive the 'Ummah' the short history of Islāmic reform and 'Jihād' (Holy War).
- (40) Other books mention these forbidden times for prayer and consider them as 'harām' rather than 'makruh'. See Syeikh Ali, 1977:50.
- (41) These are four 'dakwah' groups. Among others are ABIM and the Islāmic Representative Council. But Darul Arqam and Tabligh significantly differ from all the others since they at the begining do not participate in all aspects of society including politics. See Zainah, 1987:55. See also Hussin, 1990: 99.
- (42) Other topics discussed from an Islāmic point of view are Jawi script, architecture, philosophy and thought, 'da'wā', human rights, labour, biographies of Muslim scholars, major Islāmic books, the Holy War 'Jihād', dress and 'aurāt' and Christianity.
- (43) See also Amāluddīn (1979), Kamaruzzamān (1987).

CHAPTER FOUR

CHAPTER FOUR

Islāmic Books on Controversial Issues

The issues in Chapter Four arise in the midst of the awakening of the Islāmic 'Ummah' of Malaysia, and I consider them to be crucial in comparison with the issues discussed earlier. Unless explained, clarified, and rectified these issues may undermine the Muslims' faith, threaten their lives, security and unity, may blemish the image of Islām, and may endanger the country as a whole.

For example, unless the issue of 'anti-Ḥadīth' is explained, it may lead Muslims to lose faith in Ḥadīth and to abandon its guidance in Islāmic teaching. The Muslims will reject the rules and regulations set by the Islāmic Religious Departments and the fatwā issued by the 'Muftī'. This might lead to conflict between faith and Islāmic laws, and Muslims with weak faith could easily become apostates. Unless solved the issue of al-Arqām(1) might eventually lead to political and ideological conflict, because for both the al-Arqām and the anti-Arqām group try to protect and justify their ideology and condemn each other. Being militant in nature the al-Arqām group might even resort to arms. The issue of liberation for women could upset Islāmic life and the institution of marriage unless it is guided by

Islāmic principles.

At present the call for renewal, change and progress is heard everywhere. There are Muslims who reject theology as being compatible with development and modernity, and feel that in this worldly life Muslims are to utilize God-given resources for material well-being and enhancement of the human condition. For them, the modern world is rapidly changing in its technology, science and knowledge, and thus Muslims must have a secular outlook, be flexible and utilitarian, to cope with the new challenges.

Other Muslims, particularly Muslim scholars, reject this view outright as being meaningless and preposterous. They see the loss of Islāmic identity as deviation from the 'True Path'. For them, Islām is the total source of knowledge and any departure from its teachings can only lead to confusion. They believe that the deep trouble and distress in today's world is due to a simple root cause: that man has not properly obeyed God's essential instructions and thereby has missed his main goal which is a genuine commitment to Allāh (Ozay, 1990:9-11).

Muslim writers who are supporters of these views

often arouse a lot of controversy and cause a stir among the Muslims when writing books on contemporary issues. Examples of these issues are: moral decadence, false doctrine, accusation of infidelity 'takfīr', the collapse of family life and social order. Thus, the role of Muslim scholars and writers, and the 'Muftī' who are experts on such issues is of special importance in clarifying and offering alternative suggestions to avoid social chaos, moral degeneration, intellectual stagnation, economic backwardness, political disintegration and spiritual decay of the Muslims in the future. These issues are as follows:-

1. Anti Hadīth

Hadīth or Sunnah is the second source of Muslim law next to Al-Kur'ān. Hadīth (tradition) is the narration and record of the Prophet Muḥammad's actions, practices and sayings, as well as various prophetic and historical elements. The Holy Al-Kur'ān generally deals with the broad principles and essentials of religion. Hadīth explains and clarifies the ambivalencies (mujmal) of the Al-Kur'ān, qualifies its absolute statements, and specifies the general terms of the Al-Kur'ān (Muḥammad

Hāshim, 1991:61).

A Muslim must resort to the Ḥadīth for a solution to a particular problem only when he fails to find any guidance in the Al-Kur'ān, or in cases where the Al-Kur'ān is silent. This is stated in the Al-Kur'ān itself (Al-Nisā:58; Al-Nisā:80; Al:Māidah:92) where the Ḥadīth "is a proof next to the Al-Kur'ān in all 'shar'ī' matters and that conformity to the terms of Prophetic legislation is a Kur'anic obligation on all Muslims". In more than one place (Al-Ḥashr:7; Al-Nisā':58-59) the Al-Kur'ān enjoins the Muslims to obey the Prophet and makes it a duty to submit to his judgement and his authority without question (Mohammad Hāshim, 1991:49,63).

The recording of Ḥadīth was not encouraged in the early days of Islām by the Holy Prophet himself, for fear that the supreme authority of the Al-Kur'ān might be impugned. Thus Ḥadīth was mainly retained in memory by the Companions, except for a small number of Ḥadīth which they wrote and kept in their private collection. However, after the death of the Prophet, the forging of Ḥadīth by rival Muslims (Mohammad Hāshim, 1991:58,61) made it necessary to collect and sift through these Ḥadīth.

Actual adherence, devotion and memory had been

strong guarantees for the authority of Ḥadīth (Muḥammad Alī, n.d:58). Ḥadīth may be rejected when the report contradicts the Al-Kur'ān, or contradicts the established Sunna practice based on the 'mutawātir' or the 'mashhūr' traditions, or when it has been denounced by the Companions. The tradition may be rejected when a transmitter is unknown 'mastur', impious, 'fāsiq' or when he has not attained the age of majority, or is not endowed with complete understanding; as in the case of minors, the careless, heretics and the weak-minded (Ahmad Ibrāhim, 1965:13).

Based on the above criteria, Ḥadīth are classified into three categories, according to the character of the transmitter: Ḥadīth Ṣaḥīḥ or authentic, Ḥadīth Ḥasan which falls between Ṣaḥīḥ and Daīf and Ḥadīth Daīf or weak. Reliable Ḥadīth are those which can be traced back to the Prophet through a continuous chain of narrators whose piety and reputation are beyond reproach. An Ḥadīth that fails these requirements is not accepted and Ḥadīth Daīf are generally rejected. A person who refuses to accept the teaching of 'mutawātir' tradition is guilty of unbelief, 'kufūr' (Ahmad Ibrāhim, 1965:18).

All Islamic revivalist and reformist movements emphasised a 'return' to pristine Islām in terms of the Al-Ḳur'ān and the Sunna. The Sunna refers to the practise or the doctrines worked out by the earliest generations of Muslims (Holt, (ed), 1970:640).

Nevertheless, famous leaders of the Muslim Modernist Thinkers of the nineteenth and twentieth centuries have different opinions on Ḥadīth. Muhammad Abduh of Egypt for example, maintains that a Muslim is not unfaithful to Islām if he doubts any given Ḥadīth, but that Ḥadīth must be accepted on principle and in general. However, on the other hand, Syyyid Aḥmad Khān and his colleague Maulavi Chirgh Alī of the Indo-Pakistan subcontinent reject all Ḥadīth (Holt, (ed), 1970:645-646).

In 1985 the theological issue of 'anti-Ḥadīth' in Kaṣṣim Aḥmad's book 'Ḥadīs Satu Penilaian Semula' (Ḥadīs A Review) caused a stir among Muslims in Malaysia. The book was banned. In his book Kaṣṣim who was known as the University lecturer and Malaysian Socialist People Party leader urges the Muslims to review Hadith as a second source of Islamic Law. Kaṣṣim (1986:13) claims that Hadith is a false teaching and should be totally rejected by all Muslims. Kaṣṣim (1986:18) declares that, "Ajaran Tuhan yang sebenar dalam zaman nabi terakhir,

Nabi Muhammad, dan yang dibawa oleh Beliau al-Qur'an dan tidak yang lain daripada al-Qur'an. Hadis atau Sunna Nabi satu ajaran palsu yang muncul antara 200-250 tahun kemudian dan yang dikaitkan dengan Nabi Muhammad." (The true teaching of God is within the period of the last Prophet, Prophet Muhammad, and Al-Kur'an brought by him and none other than Al-Kur'an. Prophet's Hadith or Sunna is a false doctrine that emerged 200-250 years later and is being connected to Prophet Muhammad).

A group of Muslims known as the 'Kur'aniyah' or 'Inkarus Sunna' who rejected Hadith, are known to have existed since the time of the Prophet Muhammad, and initiated their aims to manipulate the issue of Hadith long before Kāssim forwarded his theory. During the time of the Prophet this group was lead by Abdullāh bin Ubai Ibnu Salūl. The initiative to prove that Hadith is not authentic has since been organised by numerous groups, starting between two hundred and two hundred and fifty years after the time of Prophet Muhammad. For example, I. Goldziher, J. Schacht, W. Muir, A. Guillaume rejected the authenticity of Hadith and regarded it as a creation begun after the death of the Prophet. Leone Caetani and A. Sprenger claim that the chain of narrators of Hadith

were not the Arabs (Abdul Ḥalīm El-Muḥammadī, 1991:38-45). Rashad Khalīfa who championed the cause of anti-Ḥadīth in his book 'The Computer Speech: God's Message to the World', openly claims that Ḥadīth deviates from Islām (Ḥāshim, nd(3): 9,16), and Kāssim himself admitted that he rejected Ḥadīth after reading Rashad Khalīfa's book (Kāssim, 1986:13).

There is probably little disagreement between Kassim and other Muslim scholars on the issue of the existence of distortion and forgery of Ḥadīth. As Mohammad Hashim says, " There is no dispute over the occurrence of extensive forgery in the Hadith literature. The ulemā of Ḥadīth are unanimous on this, and some have gone so far as to affirm that in no other branch of Islāmic sciences has there been so much forgery as in the Ḥadīth. The very existence of a bulk of literature and works of prominent ulema bearing the title al Mawḍū'āt or 'fabricated Ḥadīth', bears witness to extensive forgery in this area" (Moḥammad Hāshim 1991:65). However Kāssim's humiliating criticism of the Prophet and Muslim scholars, particularly Imām Shāfi'ī, follows his reasons for rejecting Ḥadīth. This infuriates the Muslims. Kāssim is considered a 'mulhid' for he never mentions the word

'Allāh', neither does he give the respect due to Prophet Muḥammad by saying 'ṣalawāt' to him. He accepts him only as a normal leader (Hāshim, n.d(3):35).

Kāssim claims that Ḥadīth or Sunna is a pious forgery of teachings of the Prophet Muḥammad (Kāssim, 1986:13,18,20,62,117). He accuses all Muslims to have deviated from the true teachings of Allāh, which are confined to the actual teachings during the time of Prophet Muhammad and from Al-Kur'ān, the revelation from Allāh (Kāssim, 1986:121). Ḥadīth is a false power which has controlled the majority of the Muslims for thousands of years (Kāssim, 1986:20), leading to confusion and disunity amongst them.

Kāssim argues that to respect Prophet Muḥammad does not mean to recognize his words and practices as higher or equal to Al-Kur'ān (Kāssim, 1986:22). To Kāssim the interpretation of the word 'ḥikmah', found in the verse of the Al-Kur'ān (Baqārah:129), as Sunna or Ḥadīth by Imām Syafī'ī is inaccurate, subjective and should be rejected (Kāssim, 1986:31). He feels that it is irrational and illogical for Allāh to order the Muslims to follow the Prophet's actions and to practise them wholly. He points to the penalty for adultery in the Al-

Kur'ān as contradictory to the penalty imposed in Ḥadīth as an example (Kāssim, 1986:96,99). The death penalty for 'murtad' is mentioned only in Ḥadīth. Otherwise Allāh, in the Al-Kur'ān, promises the penalty will be carried out on The Last Day (Kāssim, 1986:41,98). He claims that Prophet Muhammad has no miracle other than Al-Kur'ān (Kāssim, 1986:97-98), neither has he intercession 'shafa'āt' as mentioned in Ḥadīth for no one has the power of intercession unless with Allāh's permission (Kāssim, 1986:98,100).

In his book Kāssim (1986:56) argues that the ideas of Ibn Hazm and other Ḥadīth scholars are weak and useless. He mentions the verses in Al-Kur'ān which in his view reject Sunna, such as Surah as Syūrā:21, Al-Ana'am:21-24, Al-Zumar:29,45, and Surah Al-Mū'min:12. He tries to distinguish Al-Kur'ānic laws from human made laws which include 'rules and regulations made by Muhammad', by saying that the former are absolute and universal and the latter relative and local (Kāssim, 1986:42).

Kāssim (1986:19) declares that he is reverting completely to Islām as preached by the Prophet Muhammad, and he believes that Al-Kur'ān is totally complete

without the need of Ḥadīth as its complementary. In his book he argues that Ḥadīth is not absolutely right since it is influenced by man's ideas which are subject to assumptions and suppositions. Ḥadīth is also unnecessary, since all devotions such as prayer, fasting, alms tax and pilgrimage are Allāh's revelations which have been traditionally inherited since the time of Prophet Ibrāhim. In other words, Kāssim denies that Ḥadīth gives detailed illustrations on ways to practise these devotions (Kāssim, 1986:112). To Kāssim, Ḥadīth or Sunna can only be accepted as historical evidence, which is important to researchers and historians in understanding and evaluating the period concerned (Kāssim, 1986:24,57, 112).

Kāssim says he rejects Ḥadīth because only the false Ḥadīth (Ḥadīth Palsu), made up of false innovations and superstitions 'khurāfāt dan bid'ah dhalālāh', exist (Kāssim, 1986:63,81) since the true Ḥadīth was destroyed in a fire during the time of Caliph Abū Bakar (Mahyuddīn, 1986: 31). However, he later changes his mind saying that only the false Ḥadīth should be rejected, while others can be accepted as a second source of Islāmic law (Kāssim, 1992:49).

Muslim scholars condemn Kāssim's book 'Hadīs Satu Penilaian Semula' (Hadīth A Review), for they feel it does not only endanger the author's faith but also the faith of the Muslim society (Saīd, 1987:1) and Islām as a whole. According to Abdul Halīm El-Muhammady in his book 'Islām dan Al-Hadīth' (Islām and Hadīth) published in 1991, a writer like Kāssim who is illiterate in Arabic language and on the methodology of Islāmic knowledge, has not fulfilled the requirements to enable him to give an academic and intellectual view on Hadīth. Kāssim fails to understand the idea of Imām Shāfi'i, the concept of 'Wahyū', the role of Prophets and the differences between method and practise of devotion services. His arguments are based on logic and not on the aspects of intellect, history and divine inspiration. In fact his writing will only undermine the Muslims' faith, and cause confusion and unrest among Muslims.

Muslim scholars in Malaysia do not question Hadīth, since as 'Ahl Al-Sunna' they strongly believe that Hadīth is the second source of Islāmic law. After 1986, several books were published which present arguments opposing Kāssim's view with the objective of saving the Muslims' faith from being undermined. Examples

of books written to oppose Kāssim's argument are: 'Penjelasan Mengenai Hadīth dan Kod 19' (Clarification on Hadīth and Code 19)(2) by Mahayuddīn Hāji Yahyā in 1986, 'Peranan dan Metodologi Hadīs' (The Function and Methodology of Hadīth) by Mohd Nāpiah bin Abdullāh in 1986, 'Penolakan Terhadap Penilaian Semula Hadīth' (Rejection Towards the Review of Hadīth) by Hāji Saīd bin Hāji Ibrāhīm in 1987, 'Bahaya Turun Dari Menara' (The Danger of Descending From a Minaret) and 'Kembali Kepada Fiṭrah' (Return to Nature) by Hāshim A. Ghānī in the following year (3). In 1989, another book 'Terbongkar Rashad Khalīfā Rasūl Agama Kod 19' (Rashad Khalīfā the Messenger of the Religion Code 19 Unveiled) was written by Mustafā Suḥaimī opposing Kāssim's view on Hadīth. Several organizations, government bodies, associations, individuals and mass media also made attempts to respond to the above issues.

Based on Al-Ḳur'ān and historical facts, the weaknesses of the theory of anti-Hadīth were revealed (Mahyuddīn, 1986:23). When Kāssim rejected Hadīth scholars, he denied the authenticity of these scholars and thus indirectly rejected the verse from the Al-Ḳur'ān which commands the people to learn from the experts who

possess the knowledge of certain fields (Al-Nahl:43).

The book 'Penjelasan Mengenai Hadīth dan Kod 19' (Clarification on Hadīth and Code 19) gave eleven conclusions with regard to Kassim's book 'Hadīs Satu Penilaian Semula' (Hadīth a Review). Examples of these conclusions are as follows: the sources used in writing the book are not primary, ambiguity exists regarding its historical facts, the approach used is empirical and secular, it disregards spiritual aspects and the field of Hadīth, the book is against the Islāmic faith and its true history, it does not comply with the rules and the law of knowledge, this book discourages the development of knowledge and human civilization.

In the view of Malaysian Muslims, Kāssim's book cannot be considered as a source of knowledge since it manipulates the facts regarding the existence of Hadīth. Moreover, it leads to disunity among Muslim traditional scholars, secularist intellectual Muslims, and other Muslim scholars. In fact, this book can be considered more harmful than books written by Western orientalist(4), for although these reject Hadīth they show more respect to Muslim scholars. Kāssim claimed that all Muslims in the past were wrong and were mislead

since they believed in Hadīth. To him this belief is a catastrophe and considered stupid (Mahyuddīn (ed.), 1986: 35).

To prove the authenticity of Hadīth, Hudā gives a detailed explanation of the character and qualifications of the narrators and signs of false Hadīth (Mahyuddīn (ed.), 1986:53-54,59-60). In his conclusion, Hudā claims that without Hadīth the chronology of the verses in every Chapter 'Sura' of the Al-Kur'ān would not exist. Thus, to reject Hadīth means to reject the existing feature of the 'mashaf', or to reject the Al-Kur'ān itself (Mahyuddīn, 1986:68).

Mohd Napiah (1986:45), clarifies certain controversial statements made by Kāssim concerning the narration of Hadīth. He explained that, although some Muslim scholars state that at the beginning Hadīth was narrated through oral transmission a hundred years after the death of Prophet Muḥammad, letters sent by the Prophet to foreign non Muslim rulers, governors and commanders of the army as part of His propagation work, also became part of Hadīth. Thus he believes that Hadīth was sometimes written down during the lifetime of Muḥammad for a particular reason and at a particular

time. During the period following the Prophet, the compilation of Hadīth was carried out continuously by traditional scholars. Today academic Muslim researchers of Hadīth have succeeded in differentiating the authentic Hadīth from the inauthentic, and the authentic Hadīth are used to solve contemporary issues in society. Mohd Napiah (1986:vii), warns the Muslims of the danger of the anti-Hadīth movement which aims to discourage the Muslims from using Hadīth as a source of Islāmic teachings.

Muslim writers accuse Kāssim of evaluating Hadīth following the books written by Rashad Khalīfā; 'The Computer Speaks: God's Message to the World' and 'Quran, Hadīth and Islām'. Rashad Khalīfā declares that he is a new 'messenger' and that Al-Kur'ān, and only Al-Kur'ān, is protected by Code 19 (5). Rashad Khalīfā claims that Hadīth or the Muslim scholars' views are pervaded by evil, are false, and cannot be accepted even with Allāh's consent, and he says that those who believe Hadīth are polytheists 'syirk' (6). Rashad Khalīfā claims that Code 19 is Allāh's miracle given to him, His 'messenger', as found in five chapters in the Al-Kur'ān: Surah Al-Qalam, Al-Muzammil, Al-Mudaththir, Iqrā'a and Al-Nasr. His name 'Rashad' and 'Khalīfā' is mentioned twice in the

Al-Ḳur'ānic verses and Code 19 comes from Allāh as mentioned in the Al-Ḳur'ān. The year of the Day of Resurrection, according to him, is 2280 M based on his calculation of the 14 out of 16 abbreviated letters 'Muqatta'āt' (Yūsuf, 1946:17) at the beginning of the Al-Ḳur'ān's chapters (Muṣṭafā, 1989:40-41), and that Muḥammad is the last Prophet but not the last Messenger. There are also Messengers appointed among the Angels. Rasyad Khalīfā asserts that his duty is only to continue and rectify the Syarī'āt of Prophet Muḥammad, which according to him has been deviated from the truth by the Prophet's followers through Ḥadīth (Muṣṭafā, 1989:21,52; Abdul Ḥalīm, 1991 :136).

Muṣṭafa (Muṣṭafā, 1989:23), rejects Code 19 as an Al-Ḳur'ānic miracle or as a miracle for the new 'prophet' for it is not free from disputes. He (Muṣṭafā, 1989:81-87) claims that Rashad Khalīfā resembles those who reject Ḥadīth as a second source of Islāmic teaching such as Musailamah al-Kazzab and others(7). Muṣṭafā (Muṣṭafā, 1989:57-87) also gives a detailed history of the anti-Ḥadīth movement during the time of Imām Syāfī'ī, the Sayid Rasyid Ridhā period in Egypt (8), the anti-Ḥadīth movement among the Syī'ah Rāfidhah, the creation of the

false Ḥadīth by the Syī'ah Alī's supporters, and the history of Ḥadīth collections among the Companions (Ṣahābah). To him, Rashad Khalīfā uses Code 19 to reject Muḥammad as the last Messenger in order to declare himself as his successor. Muṣṭafā also claims that the recent anti-Ḥadīth movement in Malaysia is influenced by Western orientalist.

The book 'Terbongkar Rashad Khalīfā Rasūl Agama Kod 19' (Rashad Khalīfā the Messenger of the Religion Code 19 Unveiled) has at least clarified some of the current controversial issues amongst the majority of Muslims, who believe that there is not a single person who has knowledge on the invisible things beyond their abilities.

To counteract the influence of anti-Ḥadīth literature, Muslim scholars published more books on Ḥadīth to educate readers on the importance of Ḥadīth as guidance in line with the teachings in Al-Ḳur'ān, and the position of Ḥadīth in Islām (9). Hāshim A. Ghānī and Hudā Muḥsin became the pioneer Muslim writers on Ḥadīth when their books 'Kenapa Mesti Menurut al-Sunnah' (Why One Must Follow Sunna) (10), 'Wajib Beramal Dengan Sunnah Rasul dan Peningkarnya Kafir' (It Is a Compulsary Deed

to Practise the Sunna of the Prophet and Those who Disobey an Infidel), 'Gayung Bersambut Sunnah Membela Diri' (The First Striking Argument Sunnah Defends Itself) (Hāshim, n.d), and 'Pengenalan Kitāb Ḥadīth al-Sunnah al-Sittah' (An Introduction to Ḥadīth Sunna Sittah) were published in 1985(11), after Ḥadīth became a hotly discussed issue in Muslim society.

The Malaysian government continuously urges and encourages Muslim scholars to write more articles and books on Ḥadīth to strengthen the Muslims' belief in Ḥadīth, and to counteract the recent activities of the anti Ḥadīth group (Mohd Napiah, 1986:i). A Muslim who disbelieves or rejects Ḥadīth is considered an infidel, and is not considered a Muslim in the constitution of all the states or in the Administration of Islāmic Law Enactments. The Malaysian government realizes that lecturers in certain universities in the country are among the anti-Ḥadīth group followers. In 1992 their numbers are said to have increased to approximately 300 people (12).

The 'Muftī' in every state have discussed the anti-Ḥadīth issue and concluded that Kāssim Ahmad is an infidel and all his books dealing with anti-Ḥadīth must

be rejected and banned. Keeping, reading, buying, publishing and distributing these books throughout the country is prohibited.

Furthermore, several meetings and discussions by various groups and authoritative bodies were held whereby Kassim and the Muslim scholars were invited to clarify their opinions in the dispute (Kāssim, 1992:186-187). All books written by the Muslim scholars stress the importance of Ḥadīth and accuse Kāssim Aḥmad's book 'Hadis Satu Penilaian Semula' (Ḥadīth A Review) of not merely challenging the Prophet Muḥammad, but also of being against Allāh and Islām itself (Masrūḥān, 1992:16). They listed or forwarded at least ten arguments against Kāssim Aḥmad's book as follows:

1. Al-Ḳur'ān commands the Muslims to hold on to Ḥadīth or Sunna based on its order to be obedient and loyal to the Messenger.
2. The duty of Prophet Muḥammad was not confined to teaching Al-Ḳur'ān but also to explain the Holy Book through Ḥadīth or Sunna.
3. The guidance of Ḥadīth or Sunna is essential to Muslims if they are to perform their devotion and daily ritual duties correctly.

4. All Muslims must hold on to Ḥadīth or Sunna as long as it is Allāh's revelation and its existence is guaranteed by God.
5. Ḥadīth was written and recorded from the earliest period of Islām, and not only two hundred years after the death of Prophet Muḥammad as Kāssim claimed.
6. The rejection of Ḥadīth will influence the Muslims to reject Al-Ḳur'ān and Islām.
7. The issue of Ḥadīth had been settled in the past and it is not worthwhile to renew the debate on a similar issue.
8. The methodology used by Kāssim to deny the authenticity of Ḥadīth is weak and does not follow Islāmic research methods.
9. In his research work, Kāssim referred to inauthentic sources which include Western orientalists' work. Thus, his research cannot be accepted.
10. His research is further rejected as he is illiterate in Arabic (Kāssim, 1992:17-18; New Straits Times, 29th June 1986; Mahyuddīn, 1986:23-33; Saīd, 1987:3-24 and Hāshim, n.d.:14-88).

To Muṣṭafā (1989:2-3), Kāssim's book 'Ḥadīs Satu Penilaian Semula' (Ḥadīth A Review) deviates from

the Islāmic faith. ABIM criticises the book as unacademic.

According to Abdul Halīm El-Muhammadȳ (Abdul Halīm El-Muhammadȳ, 1991:171) a study and writing on Hadīth should be encouraged. Nevertheless, research which is not based on modern social science methodology, which has confusing conclusion and ideas, negative proposals, and which carries the potential of undermining the Muslims' Islāmic way of life must be rejected.

Kāssim, however, continues to defend his controversial view rejecting Hadīth. In 1992, with the aim of answering the above accusations, disputes and misunderstandings, Kāssim wrote another book, 'Hadīs Jawapan Kepada Pengkeritik' (Hadīth an Answer to Critics). The publisher of the book claims that, 'Kāssim dalam bukunya ini menyeru kembali kepada Qurān, seolah ada semangat untuk memurnikan Islām, tanpa menolak Hadīs atau Sunnah atau apa saja yang tidak bercanggah dengan Qurān' (In this book Kāssim calls the people to return to Al-Kur'ān, with the intention to honour Islām without rejecting Hadīth or Sunna or whatever that does not conflict with Islām) (Kāssim, 1992:9).

Kāssim (Kāssim, 1992:11) admits that there is

some ambiguity in his book 'Hadīs Satu Penilaian Semula' (Hadīth A Review) regarding his stand on Hadīth, the concept of the Al-Kur'ān as a source of Syarī'a, and the difference between history and Hadīth. Kāssim (Kāssim, 1992:12) says, 'Dan bahawa ajaran Hadīs/ Sunnah sebagai sumber hukum merupakan satu perkembangan dan ajaran baru yang muncul kira-kira tiga ratus tahun setelah Nabi Muhammad wafāt, tanpa izin Nabi, dan tidak mempunyai autoriti dalam Qurān dan Sejarah' ('And that the teachings of Hadīth/Sunna as a source of law is a new development that emerged about three hundred years after the death of Prophet Muhammad, without his consent, and without bearing any authority in Al-Kur'ān and history'). Nevertheless, it is clear from this statement that Kāssim continues to reject Hadīth as a source of Islāmic law which is disapproved of by Prophet Muhammad and Al-Kur'ān. He says that he believes in Al-Kur'ān but rejects others which are against this Holy book. Kāssim (Kāssim, 1992:12) accepts Hadīth as long as they are in line with Al-Kur'ān. Kāssim says, "Oleh itu saya menyarankan supaya umat Islām kembali kepada ajaran Qurān, tanpa menolak Hadīs/Sunnah, malah tanpa menolak apa-apa juga ajaran, yang tidak bercanggah dengan Qurān".

Kāssim is dissatisfied with the continuous criticism made by the Muslim authors on issues similar to those which he answers in his first book, 'Ḥadīṣ Satu Penilaian Semula' (Ḥadīth A Review). Kāssim (Kāssim, 1992:19) claims that the truth on Ḥadīth is persistently argued by the Muslims especially among the 'Muktazilah' philosophers and scientists. Kāssim blames the Muslim scholars who failed to clarify the difference between Ḥadīth and Al-Kur'ān.

In his book Kāssim argues that Prophet Muḥammad performed two different roles: as a Messenger appointed by Allāh, and as leader or president of the nation city of Madīnah. The Ḥadīth and his position as leader will be accepted by Muslims as long as it is similar to Al-Kur'ān. He stresses that the weaknesses and backwardness of the Muslims come from following the teachings which have deviated from Al-Kur'ān. They are unaware that their religion had been blended with other doctrines which are against Islam (Kāssim, 1992:22). At the end of the first chapter of this book Kāssim (Kāssim, 1992:23-25), gives his views on the authentic sources of his research and the irrelevance of being literate in Arabic language towards understanding the Al-Kur'ān (13).

In general the book 'Hadīs Satu Penilaian Semula' (Hadīth A Review) raises confused issues such as: the meaning of the verse of the Al-Kur'ān 'Ta'atilah Allāh dan Ta'atilah Rasūl' (To obey Allāh and the Prophet), the person responsible for explaining the meaning of the Al-Kur'ān, the issue on prayer 'Salāt', the true position of Hadīth, Code 19, the problems of Al-Kur'ānic exegesation, the collapse of Islamic civilisation, 'Dajjal' and the reappearance of the Prophet Isā.

Based on the books written by Muslim scholars on Hadith it is clear that two major groups exist in the Muslim society in Malaysia with regard to the issues of Hadīth: the majority Muslims known as 'Ahl Al-Sunna' who believe Al-Kur'ān and Hadīth as a source of Islāmic teachings, and the scholars who are against Hadīth as well as other Muslim scholars' views which they consider to differ from the teaching of the Al-Kur'ān.

As yet the Malaysian government has not taken any action on Kāssim and his followers who disbelieve Hadīth, even though the 'Mufti' of all the states in Malaysia declare Kassim and his followers to be unbelievers. It is probable that the anti-Hadīth group

will secretly continue their efforts to denounce the authenticity of Ḥadīth. Though the group does not directly threaten the stability of the country, it is perceived to pose a threat to the unity of the Muslim 'ummah' and the Muslims' faith as a whole (Suara Masjid Negara Bil. 12, 8 hb. Safar 1413 H (7 hb. Ogos 1992), (Suara Persatuan Ulama Malaysia, Bil.31 (Thn. 3. J. 'Awal 1413H (Nov.1992):4).

2. Al-Arqām

Al-Arqām was founded in 1968 (14). This 'da'wā' movement, which is reputed to be the most radical and fundamental of all the 'da'wā' movements started to carry out its activities at Sungai Pencala, Wilayah Persekutuan. Its aim is to call upon the Muslims to practise Islam as a way of life. This organisation has succeeded in influencing the Muslims, particularly youth in the urban areas. Al-Arqām repeatedly criticised government policies on law, culture, education, economy, society and customs which they claim are not Islāmic.

As a religious movement, al-Arqām initially declared itself free from any political aims but later admitted that the group has its own political views and goals. Al-Arqām claims that its membership in Malaysia

has increased to ten thousand, and its branches are also found in other parts of the world (Abdul Khāliq, 1993:111). As a self-reliance body al-Arḡām's activities involve all aspects of life.

Some of the activities of al-Arḡām have been criticised by other Muslims, even its ex-members, who accuse the movement of having gone astray. Recently, the Malaysian government, followed by Indonesia, Brunei(15) and Singapore, banned all books and magazines published and cassettes produced by al-Arḡām when the organisation openly discussed a number of controversial issues of popular interest. Examples of these issue are 'the Resurrection of Imām Mahdī, the life after death of Syeikh Muḥammad Suḥaimī, the founder of Aurād Muḥammadiyah, his meeting life, 'al-yaqzah', with Prophet Muḥammad in the Al-Ḥarām Mosque, 'Masjidil Ḥarām', the date of the Resurrection Day and on the issue of the 'Aurād Muḥammadiyah'.

Al-Arḡām summons the Muslims to wear robes, a garment worn by the Prophet, and has recently encouraged its followers to practise polygamy which, though permitted in Islām, is against the Muslim Family Law Enactments (16).

Muslim parents urge the government to control al-Arqām's activities, which have successfully influenced their daughters to join the group and later to marry its members without their consent. Malaysia, Indonesia, Brunei and Singapore recently declared this organisation to be illegal since, in the case of Malaysia, the movement was formed against the Societies Act 1966 (17). Al-Arqām retaliated by challenging the government to practise Islāmic law and to abolish unlawful activities in society.

With the aim of explaining their views, ideas and practises on Islām, the al-Arqām leader, Ashāārī and his followers have written more than fifty Islāmic books in Malay. Topics written about cover faith, devotion services, women, Islāmic law, Islāmic dressing, marriage, family, society, education, economy, politics, Ṣūfīsm, Al-Ḳur'ān, Ḥadīth, Islamic history, morality, Islāmic stories for children, current issues and Islāmic international affairs. Ashāārī also published his public speeches, a novel and several poems (Khadijah, 1989:236-237)(18).

Several books published by al-Arqām accuse the government of being unjust when it made their activities

illegal without any court hearing or proper judicial proceedings. In these books al-Arqām gives an explanation of the disputes over the practises of al-Arqām, and claims that all the ambiguities that arise from the practises cannot be considered as the basis of Islamic teachings. They argue that past Muslim scholars also have different ideas concerning these matters. To them a Muslim is free to choose either to believe or to reject them accordingly.

Concerning faith, in his book 'Īmān dan Persoalannya' (Faith and Its Questions) Ashhārī stresses the importance of faith as a base for the establishment of a Muslim personality. Every Muslim must strive for the fourth stage of faith, 'Īmān Hak', true faith (19). A Muslim who reaches this stage is known as 'Al-Muqarrabīn', a pious person, a 'Walīullāh' who possesses holy qualities such as devoutness, 'zuhūd', sincerity, 'ikhhlās', and piousness, 'wara'. He practises Allāh's command obediently and dilligently, willingly accepts Allāh's calamity, 'balā', is forever grateful towards Allāh's blessings, 'nikmat', ('Tidak takut dengan bala Allāh dan tidak gembira dengan nikmat Allāh'), is unaffected by praise and unhumilated by criticisms

(Ashāārī, 1989:64-67). Ashāārī explains that to strengthen one's faith is to fight and defeat bad desires 'nafsu' and to have only the minimum stage of 'nafsu', 'Nafsu Muṭmainnah', which is possessed usually by one who has attained 'Īmān Ayān'. According to him, in Ṣūfīsm there are sixteen bad desires, known as 'Ṣifat Mazmūmah' (20). To remove these negative characteristics one needs intensive training and effective guidance from a 'mursyīd', which means a guide or a director (21) (Ashāārī, 1989:82).

Ashāārī claims that that Prophet Muhammad once said that today there are many preachers, 'muballigh', but none a 'mursyīd'. He summons the Muslims to fill their hearts with good moral qualities such as: honesty 'jujur', sincerity, 'ikḥlās', humbleness, 'tawadhuk', trustworthiness, 'amānah', repentance, 'taubah', trust, 'sangka baik', God fearing, 'takutkan Allāh', forgiveness, 'pemaaf', generosity, 'pemurah', thankfulness, 'syukūr', devotion, 'zuhūd', tolerance, 'tolak ansur', acceptance, 'redhā', patience, 'ṣabar', diligence, 'rajin', bravery, 'berani', gentleness, 'lemah lembut', benevolence towards the believers, 'kasih sesama mukmin', always remembering death, 'selalu ingatkan mati', and reliance on Allāh

'tawakkal' (Ashāārī, 1989: 93).

According to Ashāārī ways to possess faith(22), beside supererogatory prayers, 'sembahyang sunat', include: remembering Allāh, 'zikrullāh', reciting Al-Ḳur'ān, praying 'du'ā', discussion, 'bermuzākarah', and 'tahlīl', to meditate, 'tafākur', to remember Allāh's blessing, to look at the world as a sign of Allāh's greatness, to ponder over one's sin to Allāh and to other human beings, to visualise the world in the grave, to practise supererogatory fasting, to fight for Islām, to donate generously, to visit the sick and the dead, to avoid sinful actions and to repent (Ashāārī, 1989:98-109).

The effective way for the apostates to repent and to protect their faith is through the five factors which are: to be convinced, 'yakīn', sincere, to practise supererogatory duties, to be consistent in devotion, to be disciplined and to be courteous in devotion (Ashāārī, 1989:114-134). Ashāārī warns the Muslims of the danger of participating in other religious ceremonies and the danger of prohibiting the practice of polygamy (23).

Several al-Arḳām basic teachings and practises particularly those by its leader Ashāārī and his close

subordinate leaders, are found in the book 'Aurād Muḥammadiyah Pegangan Dārul-Arqām' (Aurād Muḥammadiāh Dārul Arqām's Guide) written by Ashāārī in 1986. These basic teachings include 'Manāqib'(24) and 'Salāsilah' 'Aurād Muḥammadiāh', 'Tahlīl', 'Maulūd Berzanjī', 'Maulūd Daibā'i' and 'Nazam' practised by Syeikh Muḥammad Suḥaimī, and the practises of Pencak Sunda or Silat Ghāib (invisible art of self-defence) which are included in the 'tarīkat' called 'Tarīkat Muḥammadiāh'. The term 'Aurād' which means continual motion is used instead of 'Tarīkat' to show that Aurād Muḥammadiāh does not have a continual lineage ('Salāsilah') to Prophet Muḥammad (BAHEIS, 1986:2).

Ashaari claims that when Syeikh Muḥammad Suḥaimī met 'Walī Allah Ḥabīb Nōh' and Prophet Muḥammad, Rasulallāh, in his dreams he was rebuked by Rasulallāh for reciting the 'Maulūd al-Nabī' irregularly, from which he gets spiritual guidance, 'panduan bāṭin'. Later, he was called upon again by the Prophet to meet Him in the 'Ka'aba' where he was taught by Rasulallāh to read the 'Aurād Muḥammadiāh' and was shown the way to practise it. (Ashāārī, 1986:33-35)

Ashāārī lists miracles performed by Syeikh

Muhammad Suhaimī such as: producing money from his hand and grapes from his 'songkok' spontaneously, not getting wet in the rain, a motor-boat sinking into the water for refusing to allow him to board, being assisted by the red fish when about to drown in the sea, being present at two or three places simultaneously, helping one who was in danger or difficulty when his name was called, practising the art of self-defence without learning from an instructor (Ashāārī, 1986:36-55)(25).

Ashāārī recognizes Syēikh Muhammad Suhaimī as the fifth Calīph of the Rasūlallāh and as Imām Mahdī who is clearly mentioned in the al-Arqām 'shahādā'. However this is not part of al-Arqām official teachings. Concerning Imām Mahdī, he explains that Imām Mahdī is an Arab whose name is Muhammad, but does not give detailed information about him. Ashāārī claims that Imām Bukhārī had also been enthusiastically waiting for the coming of Imām Mahdī (Ashāārī, 1986:95-96).

In the book, 'Aurād Muḥammadiyah Pegangan Dārul-Arqām' (Aurād Muḥammadiyah Dārul Arqām's Guide), Ashāārī further states that man can seek help from Allāh, through 'tawassul' or 'Walī Allāh'. 'Walī Allāh' is Allāh's 'mediator', to give Allāh's help indirectly (Ashāārī,

1986:149). According to Ashāārī, man can also seek help from a servant of Allāh 'khādim', either an angel 'malāikat' or a genie 'jin'. The help rendered is thus considered as a gift from Allāh though is not desired by those who have reached the position of 'Walī' or who constantly recite the Al-Kur'ān or the name of Allāh through 'wirid' and 'zikir' (Ashāārī, 1986:158).

According to Ashāārī, the declaration of Imām Mahdī does not involve the issue of faith, and everyone has the right either to believe or disbelieve. However, among Muslims in Malaysia, the issue of Imam Mahdī has become a controversial issue, 'khilāfīah', when the author claims that he himself has the right to declare anyone as Imām Mahdī (Ashāārī, 1986:167-171). Furthermore, he says that the truth of the 'idjtihād' (26) is not rigid, 'dzanni' (Ashāārī, 1986:184).

Syeikh Muhammad Suhaimī is claimed to be immortal and will be reborn as Imām Mahdī. The argument given by Ashāārī to support this claim is that Syeikh is a 'Walī' ('Qutubul Auliya') and Allāh has given him 'Karamah' (Ashāārī, 1986:182).

The ambiguities and fallacies nature found in the book 'Aurād Muḥammadīah Pegangan Dārul Arqām' (Aurād

Muhammadīah Dārul Arqām's Guide) written by Ashāārī impelled the Islāmic Affairs Division of the Prime Minister's Department 'Bahagian Hal Ehwal Islām Jabatan Perdana Menteri' (BAHEIS) to publish, in the same year, a book, 'Penjelasan terhadap Buku Aurād Muhammadīah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muhammadīah Dārul Arqām's Guide) to rectify the issue. An explanation is considered crucial by the government to prevent Muslims from being influenced by Ashāārī views and their faith undermined by those who have limited religious knowledge in certain fields or who have confined their views on 'absolute spiritual' (BAHEIS, 1986:v,vi) .

BAHEIS accused Ashāārī of making a false statement in his magazine relating to the issue of the death of Syeikh Muhammad Suhaimī and the issue of Syeikh Muhammad Suhaimī as Imām Mahdī. BAHEIS points to the inconsistency of Ashāārī's stand towards 'Manāqib'. At first in 'Aurād Muhammadīah', Ashāārī declares his belief but later states his disbelief in both 'Manāqibs', either written in Romanised, 'Rumi', or in Jawi scripts and admits that he is not responsible for the additions and alterations made in both 'Manāqibs'. BAHEIS blames

Ashāārī for emphasising on 'Aurād' more than 'Syārī'a' and for making two contradictory statements concerning his relationship with 'jin' or getting help from 'jin'. The book 'Penjelasan terhadap Buku Aurād Muḥammadīah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadīah Dārul Arqām's Guide) reveals that one of Ashāārī's teacher's, Muḥammad Abdullāh bin Muḥammad Khairullāh As-Suḥaimī or better known as 'Pak Mat Kelang' wears shorts which is considered immoral for a religious teacher. Ashāārī was also rebuked when he did not identify his spiritual teachers to the public.

As told by Ashāārī's former friend Akhbar Anang, an ex-Arqām leader, various Muslim scholars accuse the members of al-Arqām of being polytheistic or 'syirk'. BAHEIS accuses Ashāārī of being insincere and trying to conceal the actual nature of al-Arqām's beliefs and practises (BAHEIS, 1986:7-16).

BAHEIS rejects the basic teachings of al-Arqām and criticises many issues for example Syeikh Muḥammad Suḥaimī's meeting with Rasulallāh and Rasulallāh giving 'Aurād' in the Ka'abah in a dream, punishment to those who oppose him, the superiority and the immortality of Syeikh Muḥammad Suḥaimī, the benefits and advantages of

'Aurād Muhammadiāh', the Resurrection of Imām Mahdī, seeking help from Allāh through a mediator 'tawassul', 'invisible walī', 'karāmah', invisible art of self-defence, getting help from 'khadam' through serious recitation of the verses in the Al-Kur'ān, and declaring Imām Mahdī and his Resurrection, as not an issue of faith.

With regard to the above issues, and particularly issues dealing with the death of Prophet Muhammad, his life in the grave, the death of the martyr and the termination of the dead's relationship with the worldly life, the decisions made by the Islāmic World Organization 'Rābitah 'Ālam al-Islāmi' were referred to and were found to be totally against al-Arqām's views. BAHEIS further argues that the actual 'idjtihad' is convinced 'yakīn' as long as it follows the normal process of elaboration and explanation of the Syari'a law which is based on proofs and clear evidences from Al-Kur'ān and Hadīth.

BAHEIS criticises Ashāārī for declaring publicly that he and a few selected persons obtained 'karāmah' and 'Ma'unah', which is against the original Islāmic concept of both matters and gives the meaning of 'Karāmah' and

Ma'ūnah'. Thus, though there is no apparent proof, it cannot be doubted that Ashāārī also believes in 'manāqib', in the romanised edition edited by Taha Suhaimī, and in the faith and practises proposed in 'Tariqat Muḥammadiyah'. Finally BAHEIS, in the book 'Penjelasan terhadap Buku Aurād Muḥammadīah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadīah Dārul Arqām's Guide), advises the Muslims to uphold Islāmic faith, to keep it free from unIslāmic influences and to refer sincerely to both Al-Kur'ān and Sunna when they encounter any problems (BAHEIS, 1986:17-96).

In 1987, Hāshim A. Ghānī in his book 'Aurād Muḥammadīah Menyeleweng' (Aurād Muḥammadīah Deviates) accused al-Arqām members of having gone astray and claimed that 'Aurād Muḥammadīah' deviates from the true Islāmic teachings. He questioned the truth of various practises and beliefs of al-Arqām, such as: 'wirid' through singing, 'Tahlīl'(27), 'Maulūd Berzanjī' (Songs of the Prophet Muḥammad's birthday anniversary), 'Maulūd Dibā', 'Nazam', devotion on Friday night, reciting the poem 'Nazam' in the mosque, the light of Prophet Muḥammad 'Nūr Muḥammad', Sūfīsm, prayers 'Ṣalāwāt Badwī', an angel as a servant 'khadam' to Allāh's men, Jesus and Shī'a

(Hāshim, 1987:3).

Hāshim denounces 'wirid Arqām' as 'bid'ā', 'tawassul' as polytheistic 'syirk', and reciting 'Nazam' in the mosque also as 'bid'ā'. He declares Aurād Muḥammadiyah's practices are polytheistic, 'bid'ā' and 'k_hurāfāt'. He condemns al-Arqām as anti Al-Ḳur'ān and anti Sunna, even though al-Arqām denies it (Hāshim, 1987:19,46,57, 137 and 156).

Ashāārī Muḥammad in his book 'Inilah Pandanganku' (My Views) published in 1988, edited by his wife Khadījah (28), discusses several contemporary issues relevant to Muslims (29). Ashāārī claims that the basic teachings of al-Arqām are based solely on Al-Ḳur'ān and Sunna. Its aim is to guide Muslims in the practises of Sunna, 'fard 'aīn', fard kifāyah', in every aspect of life such as politics, economics, socio-culture, the solidarity of the 'ummah', Islāmic survival, and to create a pure and prosperous world with Allāh's grace. He encourages Muslims to participate in the Holy War and to die as martyrs. Ashāārī declares al-Arqām to be also known as 'djama^Ta Muḥammadiyah'. In this book Ashāārī once again asserts his belief that Syāykh Muḥammad Suhaimī was the founder of 'Aurād Muḥammadiyah' who he predicted to be the

future Imām Mahdī (Khadijah, 1988:x-xiv).

The Muslims are encouraged to educate and to train themselves, their family and the society, 'djamā'a', on a collective basis. According to Ashāarī Muslims should have their own systems in the economy, education, medicine, mass-media, food production and other basic needs. Concomitantly, sample villages, 'kampong contoh', are to be set up and preacher groups formed to preach to non-Muslims and to convert them to Islām. Ashāarī claims that the present people are being corrupted by unjust leaders. Islāmic knowledge taught by Muslim scholars is for worldly purposes. The rich misuse their wealth and indulge in bribery instead of donating to the poor, and the poor on the other hand are dissatisfied with their poverty, husbands are irresponsible and wives are disobedient (Khadijah, 1988:1-14,118). Thus, the role of al-Arqām is to save the people and to unite their hearts and minds in the name of Allāh. To achieve this aim Muslims must prepare themselves, to work sincerely for the sake of Allāh, following the Prophet's way of life as shown in Sunna.

Ashāarī acknowledges that the vital role of the government is to implement Islāmic law in the country.

Disputes among Muslims to gain political power must be avoided. Infact, the disunity among Muslim scholars will lead to acts which are against Islāmic teachings, such as accusing each other as infidels. This will threaten the unity of Muslim society as a whole. He calls upon the Muslims to begin practising Islāmic teachings at home, individually, among family members, in the villages, districts and state communities. Later this is to be extended to the national and international level. Muslims must donate all facilities owned to social services particularly to those which involve widows, orphans, the poor, new converts and the needy (Khadijah, 1988:119-121).

Ashāarī reminds women that obedient wives, who worship Allāh and give loyal service to their husbands, sometimes fail to enter Heaven due to their lack of love and disobedience to Allāh. According to Ashāarī Allāh's grace is obtained by: visiting the religious men 'orang-orang soleh' and 'ahli-ahli syurga' (those assured by Allāh a place in heaven), practising the devotion service of 'ahli-ahli syurga' and being a 'sōlehah' wife who not only gives genuine love to her husband but to help improve his faith and to fight for Islām in the path

shown by Allāh 'fī sabīlillāh' (Khadījah, 1988:124-132). He complains that at present there are wives who prefer their husbands to stay at home with their families and discourage them from carrying out religious duties outside the home.

In 'Inilah Pandanganku' (My Views), Ashāārī warns individuals, husbands, leaders and businessmen who possess weak souls and who are engrossed in the worldly life instead of remembering Allāh to fulfil their duties and responsibilities to their wives and others. They are reminded to cast off their negative attitudes and characters. They must discard their desire to gain material wealth which can finally make them forget that they are Allāh's servants, to become their wives' followers instead of being a leader in their homes and to get involved in business selling prohibited goods. It is those with weak souls who, when they fail to overcome problems that arise, will easily become frustrated, contemptuous, worried and disappointed (Khadījah, 1988: 136-144).

Ashāārī summons the Muslims to work hard 'iltizām' and to undividedly fight for Islam 'syumūl', through well organised programmes such as 'usrah', training 'tamrīn',

education and upbringing 'tarbiyah', reforms 'tajdīd', and movement 'harakah' in an effort to introduce world-wide Islāmic thought 'fikrah Islāmiah'. He criticises the Muslim scholars for their failure and inability to implement a total Islāmic way of life in their own families, and their children's education, or even to influence a small group in their society (Khadījah, 1988:146-152).

According to Ashāārī the disunity among the various Islāmic groups in Malaysia has adverse effects on the Muslims and Islām in this country. Islāmic revival which began twenty years ago, with Malaysia as its centre, is recently considered to have failed to have achieved its target. Each 'da'wā' group asserts its effort to propagate Islām and claims that its approach is better and more effective than others, without realizing that its attitude and ideas can be questioned.

The government's programmes of implementing Islāmic values in the administration is questioned since, at the same time, the government discourages mentioning the word Islām to the people, fearing it might be rejected by the non-Muslims. It might be justified to say that in reality al-Arqām and the government have

different goals. The former aims to propagate Islām among the people and the latter aims to call the people to practise good values irrespective of religion.

Nevertheless Ashāārī disapproves of those who refuse to inculcate the Islāmic system in every aspect of life and who claim that the existing system is sufficient and ready to be Islāmized. Though some claim that certain aspects of Muslim tradition and culture are more Arabic than Islāmic, the fact that these practises are Islāmic is clearly stated in al-Ḥadīth (Khadījah, 1988:155-170).

Ashāārī claims that there are groups which do not acknowledge others and claim their activities and achievements are false, but which later carry out similar activities but claim them as different. In the author's opinion, there is no effective way to strengthen the Muslim society other than through the spiritual power which the Prophet, the Ṣūfī teachers and 'walīyullāh' used to cure and enrich their souls. These are faith 'īmān' and good moral 'mahmūdah'. At present it is crucial to save society from destruction caused by frustration, psychosomatic suicidal tendencies, crime, AIDS, drug abuse and apostasy (Khadījah, 1988:172-191).

Relating to politics in Islām, Ashāārī claims that the current political atmosphere is un-Islāmic and politics is considered a dirty game. It is against Islām to force the people to practice religion by imposing Acts, Enactments and Laws when their belief, knowledge and understanding of the religion is limited.

To al-Arqām, nation building must be based on faith. The people must be guided on the path of piety 'Taqwā', through Allāh's laws based on: psychological knowledge 'ilmu psikologi', physiognomy 'ilmu firāsāt' and vision 'ilmu kasyaf', whereby its secret can be learnt through intuition 'ilhām' or 'gerak hati', enabling one to see the actual spirit world. 'Kasyaf' is given to the Messengers, Prophets, and 'Walīyullāh', or given in order to strengthen the believers' faith in Allāh's greatness and His Holy existence 'keesaannya', or as a result of the 'barakah' blessings of the teachers or parents, or the sincerity and consistency of certain devotions accomplished by individuals to Allāh, or can even be given by Allāh to test his servant's faith unto Him.

However, Ashāārī warns his followers who get spiritual experiences 'pandangan kerohanian' to remain

loyal to their community 'jama'ah' and to evaluate its leaders more accurately and openly. He reminds them that egoism should be avoided and should be replaced by humility 'tawāduk'. He stresses that Islāmic Sūfīsm is the only effective cure for spiritual sickness.(30)

On the issue of Imām Mahdī, Ashāārī gives the year 1415 H as the year of his resurrection. He asserts that every Muslim is required to believe and to give absolute loyalty to Imām Mahdī, who will revive Islāmic glory and faith in order to save the Muslims and to clean the earth from sins and crime (Khadijah, 1988:193-260).

In 1989, Mohd Sayūti Omar in his book 'Rahsia Ustaz Ashāārī Terbongkar di Luar Negeri' (Ustaz Ashāārī's Secret unveiled Overseas) discusses his experiences touring several countries with Ashāārī and other members of al-Arqām. In this book he exposes problems faced by al-Arqām and the secret of its founder and leader Ashāārī. He also discusses Islāmic journalism (Mohd Sayūti, 1989:iv).

Mohd. Sayūti claims that al-Arqām is the most popular Islāmic movement in Malaysia (Mohd Sayūti, 1989:124), even though ABIM and PAS have both asserted publicly that they strive for an Islāmic State. He

condemns those who accuse al-Arqām as the betrayer of Islām and of deviating the Muslims from the true teachings of Islām with their weak arguments which are against Al-Ḳur'ān and Sunna. He declares his respect for Ashāārī's attitude and struggle and reveals al-Arqām's secrets which he acquired through his past experience of travelling together with him (Moḥd Sayūṭī, 1989:v-viii).

However, to strengthen al-Arqām's activities and to increase al-Arqām members in the future he advises the al-Arqām members to keep their strategy a secret, to arrange their programmes, and to plan a proper 'da'wā' activities schedule with topics which are appropriate with time, place and the background of the audience. Furthermore, members are advised to maintain close association with other Islāmic movements in terms of ideas and actions. Members should be less fanatic and minimize controversial issues concerning minor matters (Moḥd Sayūṭī, 1989:98-114, 128-129).

Moḥd Sayūṭī condemns Muslim scholars who have recently graduated from Cairo for failing to maintain the respected status of those former graduates who played such a vital role in bringing about intellectual reformation among the Muslims. They are accused of

misusing their knowledge and destroying the intellectual developments that have been achieved (Moḥd Sayūṭī, 1989:211-214).

In this book Moḥd Sayūṭī gives the formula and rules of Al-Kur'ānic writing followed by al-Arqām writers, which in the author's view is the best method and forms the basis for Islāmic journalism. These rules include: to write or to state nothing but the truth, to give the correct and exact exegesis to any message or statement, to write in simple language which is easy to understand, to ensure that the facts and sources quoted are true, to avoid adding or erasing facts when writing, to thoroughly check all writing, to write at an appropriate time, and finally to remember Allāh ceaselessly.

Writers are advised to seek Allāh's assistance in seeking true ideas and inspirations. To attain this, Muslim journalists must start their writings by reciting the name of Allāh 'Bismillāhir raḥmānir raḥīm' and by asking Allāh's forgiveness. This is to ensure that their writings benefits readers and pacify their souls. According to Moḥd Sayūṭī, not a single Muslim writer can produce good writing unless he really loves Islām, is

willing to strive to uphold the laws of Allāh, and is sincere. To him, writing is a sacrifice if it is considered as a means to achieve an end. Thus, writers should realise their influential role in shaping a society (Moḥd Sayūtī, 1989:281-290).

Moḥd Sayūtī condemns the authorities for banning al-Arqām publications. He regards this ban as contradictory to Maḥathīr's recent programmes to infuse Islāmic values amongst the people in Malaysia. Several arguments to support Ashāārī's stand in his movement are given and, according to Moḥd Sayūtī, there is no valid reason for the government to detain Ashāārī since he is a Muslim scholar who calls the people to embrace Islām. He has never been involved in any subversive activities or broken those laws which affect the political and economic stability of the country (Moḥd Sayūtī, 1989: 316-332).

In 1989, Khadījah wrote a book 'Berhati-hati Membuat Tuduhan' (Be Cautious When Making Accusations) defending al-Arqām and answering the accusations made by the Islāmic Affairs Division of the Prime Minister's Department (Bahagian Hal Ehwal Jabatan Perdana Menteri) (BAHEIS)(31), the Kelantan Islāmic Religious Council, the

Federal Territory Islāmic Religious Council and the 'Utusan Melayu' Newspaper group (Khadijah, 1989:vi,vii).

Khadijah defended 'Aurād Muḥammadiāh' as being true and free of mistakes, disputes and deviances. She summoned al-Arqām's members to strengthen and defend their stand, their faith, practises and struggles (Khadijah, 1989:175 and 196-204). She argues that Imām Akhbar Maḥmud Syaltūt and Muḥammad Naṣaruddīn Al-Bānī whom BAHEIS used as references are questionable, since the former claims that Jesus is dead which is against Islāmic belief, and the latter is the 'father of Wahabīsm' and is influenced by Western ideology. According to Khadijah, Wahabīs' thoughts on the issue of 'tawassul' go against 'Ahl Al-Sunna's doctrine. This is because the Wahabī group claim that not a single Al-Kur'ānic verse mentions the 'walī' and their duties, whereas the 'Ahl Al-Sunna' recognised their existence. Thus, Khadijah claims that BAHEIS is being influenced by Wahabīsm (Khadijah, 1989:27-28,42,44). Furthermore, she claims that the verses of the Al-Kur'an can cure illnesses through their 'Barakah'. She states that Al-Kur'an gives several benefits, 'khasiāt', as well as guidance to the people.

As references for her arguments Khadijah uses various Islāmic books, all from the 'Ahl Al-Sunna' school of thought. The views of Muslim scholars worldwide are also referred to in support of her arguments. For example, reference books in Malay written by the local Muslim scholars and Muslim scholars in Atjeh, books translated from Arabic to Malay by Muslim scholars in Patani, and various Arabic books written by Muslim scholars. One of the authors is Syeikh Abū Hassan Al Syazālī who is an 'Ahl Al-Sunna' scholar who believes in the issue of 'al-yaqazah'. A book 'Aliran Syiah' written by Wan Aliās bin Abdullāh is also used as one of her references. In her book she gives a comprehensive list of Ahl Al-Sunna's scholars who support the Shi'a idea of the issue of the existence of Imām Mahdī and his present invisibility (Khadijah, 1989:45).

Khadijah accuses Datuk Dr. Yūsuf Nōr, Minister of the Prime Minister's Department at that time, the Islāmic Centre, 'Pusat Islām' and 'Utusan Malaysia' (a daily newspaper in Malay) of being against the Islāmic movement, of discouraging the Islāmic 'da'wā' movement, and of actively supporting the 'anti-da'wā' movement and immoral activities, 'maksiat' (Khadijah, 1989: 123, 143,

153 and 164).

Khadijah in the book 'Berhati-hati Membuat Tuduhan' (Be Cautious When Making Accusations) gives a detailed list of the Sūfī scholars who have been accused as infidels, polytheists, extremists, Shī'a, 'zindiq', against the government, introducing 'bid'ā' activities and 'Hindus'. Further, they have been accused of following the teachings of Persian's orthodoxy and negative philosophical elements. She discusses the great Muslim scholars who support Sūfī scholarship, the historical development of local and world wide Sūfī scholars, the secret of al-Arqām's struggle and their 'harakah', as well as the past well-known local Sūfī such as Tok Kenali from Kelantan, Tuan Haji Hussin from Kedah, Tuan Syeikh Saïd from Negeri Sembilan, Tok Ku Paloh from Trengganu and Tuan Habib Noh from Singapore (Khadijah, 1989:187, 188, 190, 196-204).

In 1990 a book on al-Arqām 'Dārul Arqām Antara Kebenaran dan Kekeliruan' (Dārul Arqām Between Truth and Confusion) was published. In this book written by Mohd Rushdi Yusoff, a former al-Arqām leader, he clarifies the issues of al-Arqām from his point of view and experience. He blames the supporters as well as the

opponents of al-Arqām who give false statements, wrong ideas, misleading decisions, weak arguments, and illogical views on al-Arqām.

Mohd Rushdī relates to the Muslims Syeikh Muhammad Suhaimī's wish 'amanat' for Muslims to remember death, to repent wholeheartedly and sincerely to Allāh, to blame oneself instead of blaming others, to prevent oneself from falling in debt and to pray to Allāh at a peaceful time and place. He advises women not to control their husbands (Mohd Rushdī, 1990:221-224).

Mohd Rushdī's arguments in his book are based on several authoritative works and he refers to a number of well-known Muslim scholars (See Mohd Rushdī, 1990:161-195); particularly when discussing the disputable issues of Syeikh Muhammad Suhaimī (32), Imām Mahdī, the date of the Resurrection of Imām Mahdī, 'al-yaqzah', 'silat sunda', 'kasyaf', the proclamation of the members of Heaven and those who live without the blessings of Allāh, disloyalty to the leaders, and believing totally in 'kasyaf' which he considers to be a great sin.

Mohd Rushdī informs the readers about those who have proclaimed themselves as Imam Mahdī or Mahdī al-Muntazar since the year 128 Hijrah. Based on the

majority of the Muslim scholars' views either from 'Shi'a' or 'Ahl Al-Sunna' he claims that the issue of Imām Mahdī is part of Islāmic faith (Mohd Rushdī, 1990:180,183 and 196).

He complained that the socio-economic system practised by al-Arqām was a socialist system (Mohd Rushdī, 1990:55), but he argues that all 'wirid' in 'Aurād Muḥammadiyah' are practised by most Muslims after their daily prayers. He proposes that every Muslim and even government authorities cooperate to help solve these ambiguities, in order to ensure the success of the Islāmization programmes in this country through strong organisation (Mohd Rushdī, 1990:5,234).

In 1992 Khadijah wrote a book 'Ulamā Dalam Pandangan Islām' (Muslim Scholars in the Eyes of Islām) which focuses on the present Muslim scholars and compares them to Muslim scholars of the past, after the time of Muḥammad's companions 'Ṣahābah'. She categorises Muslim scholars 'Ulamā' into various groups such as official and unofficial Muslim scholars, Muslim scholars who practice Islām superficially 'Ulamā lahir', wicked or worldly Muslim scholars 'Ulamā suk or dunia', and the Hereafter Muslim scholars 'Ulamā akhīrāt', reforming Muslim

scholars 'Ulamā' mujaddid' and 'Walī Allāh'.

Khadijah clearly states her stand towards the government's Muslim scholars 'Ulamā' kerajaan' when she accuses them of being sinners, against Allāh 'mungkar', and the creators of a new feature in religious matters, 'bid'a'. As well as mentioning the responsibilities of the Muslim scholars, their characters and background knowledge, she compares knowledge among Muslim legislators in Islāmic law 'Mujtahid' of the past and the present government's Muslim scholars of today.

Khadijah gives her arguments about the causes of different ideas among the great Muslim scholars and gives reasons which account for the Muslims' decision to follow their different school of laws (Khadijah, 1992:n.p). The book mentions that its aim is not to directly condemn those who are against al-Arqām. However, in various statements the author obviously gives a good image of the al-Arqām, and comments on disordered features of other scholars in terms of their individual personalities, their garments, knowledge, activities, struggles and their systems in life. She claims that al-Arqām leaders are similar to the pious Muslim scholars of the past, and claims that their education system fulfils

the requirements of the perfect Islāmic education (Khadijah 1992:ii).

Khadijah condemns those Muslim scholars who are reluctant to be called as such, who get salaries and allowances without doing much for Islām and the Muslims, who have unIslāmic personalities, garments, families, ways of life, children's upbringing and education (Khadijah, 1992:69, 138). The Muslim scholars are accused of being involved in business or of using their religious knowledge for worldly purposes (Khadijah, 1992:85). She concludes that the bad Muslim scholars 'Ulamak suk or Ulamak dunia' made wrong decisions and false accusations towards others and tried to interfere in the spread of Islām in this country (Khadijah, 1992:111).

Recently in 1993, Abdul Khāliq wrote a book 'Senjata Makan Tuan' (The Weapon that kills its Owner) which totally supports al-Arqām and is against those who disagree with the organisation's views, stand, practices and struggles. He claims that those who make irrational accusations of al-Arqām include several Islāmic religious authorities which impose a verdict through improper procedure and without valid evidence. However, he claims that all these accusations, verdicts and slanders

'fitnah' resulted in al-Arqām becoming more popular and increased the number of its sympathizers (Abdul Khāliq, 1993:60,61 and 63).

In this book Abdul Khāliq focuses his rebuke on the Islāmic Centre or Islāmic Affairs Division of the Prime Minister's Department, the Federal and State religious officers, ex al-Arqām members and other Muslim scholars who publicly announce their disagreement with al-Arqām throughout the country. He does not only address them as paid Muslim scholars 'Ulamak upahan' (Abdul Khāliq, 1993:67), but to a certain extent also exposes embarrassing issues related to their family lives, scandals, qualifications and social activities. These are said to be against Islām and their identities as Muslim scholars (Abdul Khāliq, 1993:68,86 and 113). All these accusations have been made public, but prosecution in court has not been made by either party.

Abdul Khāliq states that Khadījah discloses the disharmonious relationship between al-Arqām and PAS, even though both are aimed at establishing an Islāmic state. Khadījah blames PAS as well as UMNO for failing to strive for Islāmic development. In her opinion, PAS made a mistake in trying to implement 'Hudūd Law' by force in

Kelantan. In addition, Abdul Khāliq condemns PAS for being politically against al-Arqām and for supporting the Federal Government merely because of their financial and economic interest (Abdul Khāliq, 1993:99-105 and 108).

3.The Status and Position of Muslim Women

Books discussing Muslim women agree that Islam places women in the paramount stratum. As human beings, they have equal status to men though basically they have different roles, responsibilities, material, spiritual and social rights. Like men they have the right to claim and to appeal, are entitled to freedom of expression, and to acquire education. (Hussīn, 1993:9-12) In the presence of their Creator, their basic duties are the same. Daily prayers, fasting and pilgrimage are incumbent upon them. Men and women are alike in their hope of paradise and certainty of judgement.

The Al-Qur'ān (Baqara:187) and Hadīth state the rights men and women have as husbands and wives. Islāmic law grants women the right to contract, to be involved in enterprise, to earn and possess property independently, and even to run their own business without their husband's permission. Nevertheless, men have duties

towards their family. A wife must be maintained by her husband even if she has means of her own. That is her privilege. That is the reason why men get a double share according to the Islamic law of inheritance. A wife's duties on the other hand are towards her husband, her children and her parents.

Hadīth al-Bukhārī states that a dutiful wife is one who contributes to the success and blissfulness of the marriage as much as possible. She is obedient and respects her husband; she avoids offending him or hurting his feelings, or denying herself to her husband, or leaving home without his consent, or incurring expenditure he disapproves of. A good wife is faithful, capable of making her husband happy, is able to protect his property from loss or waste, and is always able to protect her honour (Muhammad Alī, n.d.:648).

As a mother, a woman has great responsibility for passing on tradition and culture. Thus, in a family the mother's role is undoubtedly the most influential and significant, because she is the first teacher to her children. So it is important to give the children the right examples. As a mother she must understand the physical and mental developments of her children, which

are influenced by the fulfilment of their basic needs such as food, clothing and others (33).

Teaching the children religion is considered as one of the most important aspects of a Muslim family life. This is primarily the responsibility of parents. To enable the children to have good moral and religious upbringing, a mother has to furnish herself with good conduct and wide Islāmic knowledge (Sītī Zulaikhah, 1981: 1,14). She must practise good behaviour as an example for the children to follow. It is against the Islāmic system of education for parents to surrender their children's upbringing to an improper nursery or kindergarten or to a baby sitter.

A woman too has the responsibility to love and to be kind to her parents. Nevertheless, her responsibility as a women(34) also involves giving more attention and care to her own morality, behaviour and dress. She must always be aware that her beauty and appearance are solely for her husband. Thus a woman is asserted to be more strictly bound by Islāmic law than a man, particularly in respect of dress.(35). Islām forbids the male adult to look at any parts of the body of a woman who is 'stranger' to him, except her face and palms. Women are

given due respect. Even the servants and minors or pre-adolescent children are prohibited from entering their mistress's or mother's bedroom during three rest-times; early morning prayer, midday and after midnight prayer. In Islām a man and woman to whom marriage is prohibited 'mahram' are not allowed to be together without the presence of another person who is a 'mahram' (Muhammad Alī, n.d.:661). In fact, they are not even permitted to shake hands for what ever reasons or purposes. Women are encouraged to practise the devotional services at home rather than in the mosque. Adult males who are not a 'mahram' or even women are not permitted to enter the house without its owner's permission. The aims of the regulations of Islām were not designed to restrict the liberty of women, but to minimise the possibility of illicit sexual relations and to protect them from harm and molestation, the value which Muslim society treasures and seeks to maintain. High among these values are honour and good faith, pre-marital chastity and fidelity in marriage. A woman may enter Paradise more easily than a man on the condition that she fulfils her duty to Allāh and to her husband, otherwise she will be punished in the life Hereafter.

During the pre Islāmic period, women in society were considered to be insignificant and unproductive. Islām has given women a better position. They have their rights and roles as members of society. Women had played an important part in society since the early days of the Prophet's mission. When seeking their present role in society, and as a guide to achieving success in every field of life, the Prophet Muḥammad's wives and many other outstanding women who played a part in Islāmic life and civilization have become examples for Muslim women today (Akmāl, 1988; Nūrul Baṣrī, 1990; Ibnu Yaḳīn, 1992).

In Malaysia, the position of women has improved since independence particularly in terms of greater opportunities in education and employment. Women are graduating from many universities and colleges, both at home and abroad, and the number of women entering the labour market has increased. There is a growing body of skilled professional women: doctors, nurses, lawyers, teachers, architects and engineers. Due the fact that economic development strategies of the country emphasise industrialisation, particularly in the service and manufacturing industries, more and more women are being employed. Problems arise, however, because most women

working in the formal sector find that their double duty of working in the 'office' and at home makes them unable to cope with the management of the home and bringing up of the children (Ng and Yong, 1990:12).

Muslim women in Malaysia today face the dilemma of what should be 'women's correct role in society. They seem to be asked to play several roles either at the same time, or at different periods of their lives. The government requires their contribution to the economy, and they are provided with relatively vast educational opportunities. Thus, they have become more assertive and independent as they take on more responsibilities in their jobs (Ng and Yong, 1990:11). Conservative religious revivalists say that their place is at home, which is led by the male head of household, since they are primarily wives and mothers. If women are to participate in the public arena at all, they should always be subordinate to men. Thus, tensions arise among Muslim women as they try to give maximum service to the community without disrupting the pattern of family life, without losing prized traditions and identity, and without eroding the importance of motherhood or of loyalty to Islam.

When the United Nations Organisation declared The International Women's Year in 1975, women's groups started to campaign on the issue of women's liberty and human rights, demanding concessions from within the existing system (Rohānā, 1986:235). Likewise, urban Muslim women in Malaysia focused on similar views in their campaign. Though they were successful in obtaining some of their demands they claimed that women participating in public life are still not treated on a par with men. At work, women are subjected to discrimination in the areas of training and promotion. Very few women are given key decision making positions in politics, government, the private sector or trade organisations (Ng and Yong, 1990: 7-9).

On the role of Muslim women, particularly as leaders in society and the extension of their involvement permitted by Islām, Sītī Zālīkhah in her book 'Kedudukan dan Peranan Wanita Islām' (The Position and Role of Muslim Women) shares a similar opinion with Hussīn in his book 'Panggilan Wanita ke Syurga' published in 1983. She holds the view that the position of women is complementary to men's, even though the latter is the protector to the former. According to her, Allāh has

given men the strength which women do not possess which makes men more capable of enduring greater hardships and facing greater danger than women (Al-Nisā':34). Women, on the other hand, have been endowed with the qualities of love and affection suited to their duty of bringing up children. However though Islām sets some rules and limitations for women, it does not mean they are excluded from other kinds of activities. In their submission to Allāh women can participate just like men in 'Aid Prayer' and are permitted to attend the sermon provided they are decently dressed, covering their 'aurāt'. Moreover, they are allowed to participate in 'da'wā' Islām as far as their capability and ability permit it.

Though the husband is the king who supervises and controls household affairs, the wife is the queen and a husband is sometimes considered a guest of his wife. However, it is the husband's responsibility to provide shelter, clothing, food, health care and assistance if necessary, for his wife. Furthermore, if a husband practises polygamy, he must be just to his wives and treat them equally, in a loving manner.

The author stresses that the objective of learning among men and women is similar but the subjects they

study should correspond to their responsibility. To educate is a vital task, especially for a mother who is responsible for the upbringing of her children. The author admits that it is important for women to be educated and knowledgeable in order to provide sufficient qualified teachers to teach the young generation, and medical staff to give medical treatment, particularly to Muslim women. She also states that the ability of women is limited when compared to that of men, in managing political and state government affairs. Nevertheless, women should have 'political consciousness' to enable them to contribute views to the government in power when enacting and enforcing laws. Nevertheless, one must realise that the protection given by men to women is a responsibility rather than a discrimination against women, as is claimed by women's liberation organisations.

To further clarify the above, Sīti Zalīkhah gives a detailed explanation of the definition of leadership, its duties, and the physical and spiritual guidance a leader has to provide for his followers. She criticises those who condemn Islām and its system on polygamy as unjust, bride's guardianship in a marriage and the distribution of wealth among women inheritors as a form

of discrimination against women.

She criticises the concept of 'development', which encourages women to work, as it leads to various problems such as abortion and baby care. The author feels it is sufficient for women to become a 'self-leader' and a 'family-leader' which is an obligatory duty 'fard a'in' rather than a 'society's leader' which in Islām is a collective duty 'fard kifāyah' (36). When a woman concentrates on the latter it means she leaves her primary duties to others. Nevertheless, the author admits that it was proven from Islāmic history that women too possessed the basic leadership criteria, and had successfully assisted male leaders to govern the country, to unify the people and to achieve material and spiritual development even in a multi-racial state.

Faiṣal in his book 'Kedudukan dan Peranan Wanita Dalam Islām' (The Position and Role of Women in Islām) agrees that women's status is equal to that of men. There is nothing in the true tradition of Islām to hold women back. Certain old attitudes and prejudices which limited the activities of women and their freedom of expression must change. He quotes the Al-Ḳur'ān (Al-Imrān:195) which says that every man and woman must search for knowledge,

and also tells them to engage in honest work. He claims that Muslims and Muslim scholars who deny the rights and freedom of women, who confine their role to the management of children and the homes and who accuse women of being the cause of all evil, deny their status and position in Islām. His ideas clearly violate the fatwās and certain 'madhhab' (see Faiṣal, 1993:28,68) such as the Shāfi'i school of law. He blames authentic orthodox and distinguished Islāmic scholars such as Hassan Al-Bannā, Ismā'īl Rājī Farūqī, Abu al-'Alā Al-Maudūdī, Yusuf Al-Qardāwī, Hassan Al-Turābī, Muhammad Rashīd Rīdā, Sa'id Hawā and Mahmūd Shaltūt, several Islāmic schools of law and other Muslim writers and Islāmic Movement groups (Faiṣal, 1993:30,69) in his argument to show that certain Muslims are against women's freedom. To him, Muslim women must participate in every aspect of life, economics, society, politics and education in line with modern development and current thinking around the world (Faiṣal, 1993:114).

To Faiṣal Islām is a simple religion (Faiṣal, 1993:93) which respects and considers public interest and welfare. Islām is natural, moderate and emphasises necessity and equality.

4. Marriage and Family Law

Marriage and family affairs are considered to be the eternal issues among Muslims in this country, and the government has used legal procedures to overcome problems that have arisen since 1880 when the first 'Mohammedan Marriage Ordinance' was promulgated in the Malacca Straits Settlement (37). Later, similar ordinances were enforced in other states throughout Malaya. According to the ordinance, all Muslim marriages and divorces must be registered. Those who commit an offence under this law can be prosecuted, fined or jailed. It is obvious that the law implemented is not to discourage marriage but to ensure that the sacred covenant is taken as a serious permanent bond.

Islām considers marriage a commitment and is against those who break their marriages without concrete reasons permitted by Shari'a. Unfortunately the percentage of divorce among Muslims remains high due to their lack of knowledge of Islāmic marriage law (38). Malaysian women continue to protest against irresponsible husbands who commit domestic violence, and who fail to provide lodgings, clothing, food, general care and well

being, and the protection desired by members of the family.

Though Islāmic law permits polygamy it does not encourage it (Al-Nisā':3). Nevertheless, because the number of unmarried women has increased recently(39), married Muslim women feel insecure for this situation encourages men to practise polygamy, and in practice it is shown that perfect equality of treatment on the part of the husband who practises polygamy is impossible to achieve.

There are many other issues related to marriage of which the Muslims want a clear understanding(40). For example these issues involve: marriage to 'kitābi women', legal Islāmic guardian 'walī', the power of 'walī', types of 'walī', unjust 'walī' (walī fāsiq) and witnesses, the power of the King 'Sultān' to marry a woman through 'walī tahkīm' or 'walī ḥakīm', matching 'kufū', dowry 'mahar', accusing a wife of adultery 'li'ān', three divorces, meanings of divorces 'Cerai Talāk', clear and unclear words when pronouncing divorce 'sōrēh and kināyah', 'Talāk Ta'liq'(41), 'khul''(42), 'faskh'(43), 'ilā'(44), 'kifārāt ilā', 'zihār', 'kifārāt

zihār', 'rujū' and types of 'iddah'(45).

Problems also arise concerning the legality of marriage in cases where Muslim couples performed their marriage contract 'majlis al-'aḡd' in the Southern part of Thailand, or other states in Malaysia, without the permission of the bride's guardian 'walī', and the marriage was performed without the procedures and laws considered proper elsewhere(46). Illegitimate pregnancy, being disowned by parents, avoiding legal actions, and the disapproval of close relatives and neighbours, forced some couples to resort getting married in Southern Thailand. The Kedah Legal Committee Members had issued a fatwā declaring that marriage solemnized by unjust guardianship 'walī fāsiq' is permissible on the grounds that a just guardianship is rarely found in present Muslim society (Aḡmad Tajuddīn, 1981:26).

Books on marriage and family law written by many scholars aim to educate Muslims, particularly the brides and bridegrooms to be and married couples. These books teach about the Islāmic marriage system, and state that marriage is a religious duty, a moral safeguard and a social commitment, with the hope that cases of illegal marriages and adultery might decrease. Education leading

to the realization that mutual understanding and fulfilment of couples' responsibilities and obligations contribute to the success and blissfulness of the marriage is hoped to help reduce the divorce rate and cases of 'nushūz', the rising of the wife against her husband or her revolt which includes resisting the husband, and hating and deserting him.

Thus most books on marriage and family law discuss issues related to the marriage contract 'nikāḥ', divorce, reconciliation 'rujū' and 'iddah' according to the Shafī'ī school of law (Ahmad Tajuddīn, 1981). In addition topics that give guidance towards building a prosperous and happy family are covered. For example, reasons and ways to overcome family crisis, spiritual improvements in securing family happiness, the limitation of social freedom among Muslim women, on 'aurāt', the parts of of the body that must always be concealed, except in front of spouses (for a man from his navel down to just below his knee and for a woman her whole body except for her face, hands and her voice (Wilāyah Persekutuan Islāmic Religious Department, 1983), the role of husband and wife, the danger of sexual promiscuity and ethics during an intimate relationship (Md Hāshim, 1986).

Issues are sometimes discussed such as entertaining guests with dancing and singing at a wedding ceremony, 'mut'ah' marriage, temporary marriage for men who are away from home for extensive period of time, desertion, partner swapping, the rights of looking after the children after divorce and miscarriages (Saīd, 1984).

Other issues that interest writers include women's rights on shared property 'harta sepencarian', the lack of uniformity of action and decision among Sharī'ah courts in the states, the failure of the government to apply 'ḥukum ḥudūd', the legality of forced marriage 'kahwin paksa', the validity and invalidity of marriage with or without a guardian's consent (Mohd Akhir and Sītī Zalikhah, 1989).

Md Hāshim in his book 'Kebahagiaan Rumahtangga Muslim' (The Bliss of the Muslim Household) published in 1986, pointed out the issue of unmarried couples living together or being together in an isolated place 'khalwat'. Lately this practise of sharing an intimate relationship before marriage has become widespread among young Muslims, particularly in urban areas, though it is still considered by many to be disgraceful. Islām prohibits these acts of being together and considers them

to be sinful.

An extremely high dowry 'mahr', a gift given to the bride at the time of contracting the marriage, is often one of the excuses given by the couple for not marrying. Though settling of the dowry is obligatory, the amount of dowry required in Islam should be according to the means of the husband. The lowest amount mentioned in Hadīth Bukhārī is a ring of iron, and a man who could not even procure that is to teach the Holy Al-Kur'ān to his wife as practised by the al-Arqām members. In Malaysia, the dowry is determined by both the bride's and the bridegroom's parents. In Islām it is prohibited to demand an extremely high dowry which will discourage men from getting married (Ahmad Tājudīn, 1981:32). However, some Muslims ignore this, leading their children to commit adultery.

Mohd Manshūr condemns unmarried Muslims and parents who impose expensive dowries in his book 'Kursus Perkahwinan & Keluarga Bahagia' (A Course on Marriage and A Happy Family) published in 1991. He lists the disadvantages for men and women of being unmarried, and even suggests that a woman should make the first advances to a man if she finds him compatible (Mohd Manshūr, 1991:

27).

Marriage is also often being discarded because the marriage contract puts certain responsibilities on both parties. To avoid marriage is to shirk these responsibilities. Procreation of children is usually avoided, defeating the purpose of the union of the male and female. Each is free to leave each other when either has had his or her satisfaction of the other. Children may be left without a home. In Islām, one of the objects of marriage is the multiplication of the human race, which makes civilization possible. In marriage man learns of his obligations and responsibilities towards others. If widely practised free love would serve no useful purpose to humanity, but could bring chaos in society and would destroy its foundation.

As more educated women enter into politics and the Civil, Diplomatic and Legal Services, the issues of personality and leadership arise. To the more conservative Muslims Islāmic doctrines have accorded secondary leadership positions to women, and therefore fighting for equal rights only shows their naivety about the Islāmic concept of leadership. Islām has vested men and women with leadership and authority suited to the

function with which he or she is entrusted, men as maintainers of weman and women as leaders of the household.

Abu Hassan Dīn al-Hāfīz in his book 'Ḥakīkat
 Abu Hassan Dīn al-Hāfīz in his book 'Ḥakīkat
 Kepemimpinan Dalam Rumahtangga' (The Principle of
 Leadership in the Household) published in 1987, condemns
 a wife who controls her husband even though her
 leadership quality is claimed to be better than his. The
 author mentions the responsibilities of husbands, their
 qualifications, and capabilities which by nature are
 above those of women. To him a good husband will consort
 with his wife in an equitable and kind manner and will be
 punished by Allāh if he is cruel to her. Relating to
 the leadership of women, he stresses that the proper
 sphere of women's leadership is in the house and in the
 care of the children.

With regard to securing a happy and fulfilling marriage the author stresses the importance of choosing a perfect candidate for a wife, with piety as the basis for selecting a wife and not only her beauty, qualifications, money and nobility. Without an understanding of the Islāmic concept of leadership family problems become a serious issue, particularly when

working women persistently fight for equal rights with their husbands, or surrender to life as single women.

Mohd Akhir Hāji Yāacōb and Sītī Zalīkhah Md Nōor in their book 'Undang-undang Keluarga Islām' (Muslim Family Law) published in 1989, proposed that 'siasah syarīyah' (Sharī'ah-oriented policy) should be applied in the country. This comprises all measures that bring the people close to wellbeing and move them further away from corruption, even if no authority is found for them in Devine revelation and the Sunna of the Prophet (Mohd Hāshim, 1991:151,271). Various provisions under this law conform to the Islāmic or Shafī'ī school of law, such as the minimum marriage age for women, the close guardian's 'walī mujbir' consent in marriage, eloping or marriage outside the village 'qariyah'(47). In certain cases offences committed under the Islāmic Family Law can be prosecuted though the marriages are valid according to Islām.

The 'fasakh law' can be better enforced to replace the provision on 'conditional divorce', 'cerai taklik'. The authors were optimistic that this law will help to decrease the number of family problems like elopement marriage 'kahwin lari', polygamy, underage marriage and

doubtful marriage performed without the proper authority's consent. Nevertheless, they claim that the issue of elopement marriages 'kahwin lari' will remain unsolved since there is not a single provision against marriage among adultery offences, under the Muslim Marriage Law. To avoid elopement marriage other interrelated causes such as the permission for marriage without the guardian's consent, and permission for polygamy without substantial reason allowed by the Islamic law enacted by the Government must be revised. Cases of elopement marriage involving young girls or wives increases because they are confident that, though they committed adultery and will be prosecuted in court, they will be able to marry later or their marriage can be made legal.

According to Hamid Arshad the success and blissfulness of a marriage is often related to sexual intimacy. He has liberal views on several aspects of sexual relations and sexual behaviour such as: homosexuality and transexuality, pre-marital sex, sexual deviation, psychosexual development and venereal diseases. These views caused some Muslims who read his book 'Suami dan Isteri' (Husband and Wife), which was published in

1990, to see it as a pornographic book rather than a sex education book.

Ibnu Yūsuf feels that sex is the main factor in divorce. In his sensational sex book 'Permata Yang Hilang' (The Lost Jewels) published in 1992, aimed at newly wed couples, he stresses the importance of knowledge in 'Ilmu Nafkah Bātin' (sex education). It is important to attain a satisfactory intimate relationship 'jima', both physically and spiritually, since it leads to emotional change, physical precision and the ability to control the mind. To him, these needs are equivalent human needs to breathing, food and exercise. The author admits that the elements of 'magic', mysticism such as 'jampi' 'tangkal azīmat' used in sex education 'ilmu kelamin' are against Islām. However, his elaborate explanation of 'ilmu senggama' (knowledge on sexual relations), sexual positions and some of the coitus rules 'petua', is against the sexual conduct of intimate relationships proposed by Islām (Ibnu Yūsuf, 1992:178-190).

S. Abdullāh pointed out in his book 'Bagaimana Membentuk Rumahtangga Bahagia' (How To Create a Blissful Household) published in 1991, that there are many causes

of divorce other than sexual problems. These include lack of trust, respect and understanding in the family relationship (S. Abdullāh, 1991:3). To the author the duty and the responsibilities of husband and wife, and the noble characteristics of a husband, must be observed. Also, unsuitable behaviour must be avoided by both husband and wife in order to build a happy marriage (S. Abdullāh, 1991:114).

To explain her ideas about Islāmic families, Sītī Zalīkhah Md Nōr wrote a book 'Kaunseling Perkahwinan Menurut Perspektif Islām' (Marriage Counselling From An Islāmic Perspective) published in 1992. She views the achievement of a perfect Muslim family as being related to the quality of the marriage candidates, management of the household, the relationship and communication between family members. She stresses that in times of crisis between the married couple counselling is the best solution to avoid the calamity of divorce, which is permitted but despised by Allāh.

The promulgation of the Islāmic Family Law in this country requires all marriage candidates to attend a course and an interview session run by the Islāmic religious authority prior to marriage. This is to ensure

that couples who enter matrimony know the responsibilities required by Islām so that divorce cases, which are on the increase particularly in urban areas, can be avoided in the future. In Kuala Lumpur and other big towns marriage courses are being organised by commercial institutions and fees are being charged. Many books were written and published based on syllabuses prepared by the Islāmic Religious Departments. These are very helpful to the brides and bridegrooms to be, and to people who do not have a background of formal Islāmic religious education.

Concerning polygamy, under exceptional circumstances Islām allows man only to practise polygamy. As stated in the Holy Al-Kur'ān (Al-Nisā'a:3), " And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one". This is the only passage in the Al-Kur'ān that speaks of polygamy and here it is allowed only when it involves orphans and it is feared that they will not be dealt with justly otherwise. This condition relates more to the welfare of society than to the needs of the individual.

However at present it is doubtful that Muslims who practise polygamy follow the practise of polygamy set by the Prophet. For unlike him, who married for the welfare of society, Muslim mens' motives are often those of individual satisfaction.

In his book 'Hikmah Poligami' (The Wisdom of Polygamy) published in 1992, Mustafa Suḥaīmi criticises those who turned against Islām due to their disagreement on the practise of polygamy. They accuse Islām of being a religion that encourages discrimination against women through the practise of polygamic marriage. According to the author, Allāh permits polygamy only when many conditions have been satisfied. For instance the man's finances must be sufficient, his intention must be to be absolutely fair to each wife, his companionship and provision for each must be shared equally. Man is allowed to practise polygamy for certain special reasons such as to have children if the wife is unable to bear any, if the wife suffers from an illness that does not permit her to have an intimate relationship with her husband, an excess in the number of women over men, extended separation of husband and wife, and to avoid sexual promiscuity.

Nūr S. Bied̄yn Beserī and Mohd Manshūr Bin Kiai Masyhadī share a similar view with Muṣṭafā Suhaimī on the needs of the practice of polygamy. In Nūr S. Bied̄yn Beserī's book 'Kahwin Cara Arqām' (Arqām's Way of Marriage) written in 1992, she condemns the society that is against polygamy. Besides discussing the issues of matching 'jodoh', marriage age, dating, 'kufū', the advantages of polygamy, she even gives strategies for men who want to practice polygamy and to have a happy family. To her the first wife's agreement to 'polygamy' is a valuable gift to her husband and proof of her undivided love for him.(48)

5. Sūfīsm

The sūfīsm 'Taṣawwūf' embraces the spirituality or mysticism of the religion of Islām. It concerns the internal state of the soul and the purification of the soul (Muḥammad Abdul Ḥaq Ansārī, 1986:31). Sūfīsm is a controversial issue because there are some Muslims in Malaysia who claim that Sūfīsm does not originate from Islām and therefore those who practises it are not following the teaching of Islām. Some Muslims claim that during the times of the Prophet Muḥammad, his companions

practises Ṣūfīsm (Abdul Fatāḥ Hārōn, 1992:2).

Muslims in Malaysia nevertheless have to acknowledge that Ṣūfīsm played a considerable part in the dissemination of Islām and Ṣūfīs have been an important element in the Islāmization of the Malays in Malaysia. Ṣūfīsm (Tasawwuf) has definately profoundly influenced the moral, political and social life of the Malays, for it was the Ṣūfīs who were the real propagators of Islām in this country (Al-Attās, 1967:98).

The exact date of the introduction of Ṣūfīsm among the Malays cannot be ascertained but it is believed that it was introduced simultaneously with Islām into the Eastern Archipelago (Al-Attās, 1967:21). Islām seems to have been introduced in its Sufi form. In Malaysia, Ṣūfīsm is interrelated with 'Tarīkat', the eschatological aspects of the Ṣūfī doctrines, a method to purify or be 'chosen as a friend by God' (Stoddart, 1985:20).

Among the Muslims, the Ṣūfīs are highly respected for leading and maintaining the purest way of life, dedicating their whole life to fulfilling Allāh's wishes, and for obediently following the right path 'ṭarīqāt' (Ṣūfī Order) so as to be united with Allāh (Azlān Khalīlī, 1991: 10, 13, 30, 32, 77, 83 and 18).

Formerly, the Muslims believed that the Sūfīs were bestowed 'karāmah'(49). Recently, those who claim to be a saint or are regarded as a saint or the disciples of a certain 'ṭarīqat sūfī', were accused by some Muslims being involved in propagating false doctrine, teaching, ideas and practices which deviate from the true Islāmic teaching. This destroyed their reputation and the Muslims were no longer confident in their teachings (Ashāārī, 1986:iv,ix and xiv). Sometimes it is difficult to distinguish between a true Sūfī and an imposter who uses mysticism, 'jampi serapah' and 'tangkal azīmat', when practising traditional medicine methods which is clearly polytheistic 'syirk' (Ibnu Yūsuf, 1992:180).

Imam Al-Ghazālī blamed the ignorant Sūfīs who are in conversant in, and unknowledgeable about the Sūfī doctrine for causing the weakness of the Muslims' faith. Some followers of 'ṭarīqat sūfī' boldly claim that he is true and pure 'Aku al-Hak, Aku maha Suci' (Azlan Khalīlī, 1991:82,106 Ulūmiddīn, 1316H:330). Furthermore the Sūfīs, in their attempt to describe their intimacy with the Divine or to stress His all-pervasiveness, will use certain external objects of the senses to signify the abstract. This appeals more to the psychological feelings

and emotions rather than to the rational faculties of man.

Muslims generally interpret a Ṣūfī as a person who loves silence, avoids intercourse with people, hates to be involved in worldly affairs and devotes himself exclusively to Allāh. This misinterpretation of Ṣūfīsm is due to the Muslims ignorance of Al-Ghazālī's teachings. The influence of Imām Al-Ghazālī, a well known Ṣūfī, among the Muslims in Malaysia is profound. His ideas influence the field of Ṣūfīsm, theology, devotion, morality, and society. During Islāmic revivalism in Malaysia, his writings were used by reformist groups such as ABIM, al-Arqām, Tablīgh and the government 'da'wā' institutions as references, and his personalities copied. The government has not prohibited any groups from practising Ṣūfīsm or from spreading the teachings of Imām Al-Ghazālī. Nevertheless there are personal criticisms of his teachings as found in his 'Kitāb' 'Ihyā' Ulūmuddīn', but to my knowledge no critical book has yet been written in Malay. One of the books on Al-Ghazālī is 'Al-Ghazālī dan Konsep Nūr' (Al-Ghazālī and the Concept of Light) written by Azlan Khalīlī, published in 1991.

During his lifetime Al-Ghazālī achieved success

even after he changed his lifestyle to being unmaterialistic 'zuhud'. He was a scholar who studied philosophy, Hadīth, and did research on theology 'ilmu kalām'. He studied Sūfīsm and continued studying in this field until his death in 505 Hijrah. Al-Ghazālī achieved success not only in his research works on various fields as mentioned earlier, but he also introduced a new Islāmic education system, a rational approach in the exegesis of basic Islāmic faith, clarifying the mistakes of philosophers and theologians, renewing Islāmic thoughts by making references to the right sources as guidance: Al-Kur'ān and Sunna (Azlan Khalīlī, 1991:25-29).

He was criticised by many Muslim scholars such as Ibn Taymīyah, Ibnu Rusyd and Ibnu Tufāil, for his views on Sūfīsm, condemnation of worldly life and direction more and more towards extreme eschatological tendencies which formed a formidable setback towards economic and social progress. Nevertheless, it can be clearly seen from his life history that Al-Ghazālī did not lead the life of a recluse as is often done by followers of a Sūfī group to-day. Al-Ghazālī was a famous Sūfī scholar, a famous philosopher, a writer on Islāmic jurisprudence and law, Sūfīsm, society and morals. He was given the title

'Hujjatul Islām' for his success in defending Islām from its attackers, who tried to undermine the Muslims' faith in Islām (Sidiq Bāba, 1988:4-7).

Different views on 'tasawwuf' and 'tarīkat' have been presented, either to recognise or reject them as part of Islāmic discipline. However, the influence of the Sūfī or tarīkat groups among Muslims is significant, particularly the practices of reciting Allāh Names and Attributes 'zikir' after their daily prayers (Sītī Farīdah, n.d;27), or during the 'kḥendūri' sessions 'tahlīl', or reciting 'du'ā' (prayer) during the wedding and death ceremonies. Nevertheless some claim these optional devotional services to be 'bid'ā' (Hāshim, 1985:173).

Many books have been published to explain the true meaning of 'tasawwuf' and 'tarīkat', to ensure that the Muslims practise religious duties that are only similar to Prophet Muḥammad's, a model of a perfect Muslim, most beloved by Allāh, who has reached the highest quality of faith and devoutness, nearest in mind and heart to Allāh, the truest Sūfī, theologian and legal scholar among Muslims. This is because today there are Muslims who

claim themselves to be Sūfī scholars, 'syēīkh', 'murshid', 'walī', who have created or invented new or extra forms of religious deeds other than those proposed by the Prophet Muḥammad, as clearly mentioned in the Al-Kur'ān and Sunna and which deviate from the teaching of Islām.

Furthermore the Muslim scholars collectively have no idea on the true 'ṭarīqats' practiced by the Companions and fail to establish the characteristics of each. Sūfī scholars claim that most 'ṭarīqats' are the permanent practices of commemoration and invocation of Allah among the Companions. Even though Prophet Muḥammad did not specify the ways of reciting 'du'ā' and 'zikir' when he commands the Muslims to be devout to Allāh, all true ṭarīqats practised by the Companions are in line with the Prophet's practices (Stoddart, 1985:12). In fact, the Muslims are recommended to remember and to recite Allāh's Names and Attributes and to recite the verses of the Al-Kur'ān regardless of time and place, and at the same time not to delay and to forget their duties and shared tasks in their daily life (Al-Qaṣaṣ:77).

The Malaysian government is obviously in a dilemma of taking the right action towards those Sūfī groups

which are considered to have not gone astray. They do not pose a direct threat to the government and the Muslim society. They live a simple way of life, devoting their life to God and not for any other purpose, living aloof from, and uninterested in, the present economic, political and social development which they consider to be unIslāmic. The Ṣūfī groups, however, will pose a threat in the future when many Muslims, who are completely disenchanted with modernism, uninterested in education, society, economics and tired of meaningless talk about politics (Abdul Raḥmān, 1992:31), use Ṣūfīsm as a form of escapism. In a multi-racial country like Malaysia, which practises a democratic political system, the number of votes will determine who will be the ruling party. The lack of political consciousness amongst members of the Ṣūfī group might affect the future of Muslim political power in this country, and will definately hamper the progress and development planned and pursued by the government for the Muslim society.

Generally books on Ṣūfīsm explain various aspects of Ṣūfīsm such as: the concept of God 'Ketuhanan' from Ibn Arābī's point of view, the different views of the Muslim scholars on Ibn Arābī, poems from the book 'Al-

Insān Kāmil Fī Makrifatil Awākhir Wal Awāil' (The Perfect Men In Understanding The End and The Beginning), Allāh's essence 'zat', Attributes and Names, the theory of truth 'ḥakīkat', Muhammad and poems on Sūfism (Abdūl Majīd, 1985), events of the Last Day.

Some books give guidance as how to achieve enlightenment, 'ma'rifah'. In 1981 Amīn Nōrdīn Bin Hj. Abd Rahmān, in his book 'Tafakkur Secara Islām' (Islamic Meditation), calls upon the Muslims to communicate with Allāh through meditation 'Tafakkur' which endows more rewards and knowledge, sharpens one's thoughts, helps to solve problems and gain happiness. This can be done through referring to Al-Kur'ān, Sunna and the practices of the Companions. A Muslim must have wide Islāmic knowledge, particularly in 'Theology', to be able to practice meditation with full responsibility. Only by observing Allāh's creatures can one realise Allāh's great power and understand the real aim of the creation of man.

To purify one's soul, besides setting one's beliefs right, evil habits have to be discarded, big sins avoided and small sins abstained from. Abd. Rashīd Md Dīn el Taibēy in his book 'Definasi Umpat' (The Definition of Slander) published in 1984, warns the Muslims of the

danger of slander among Muslims. He notes that the majority of the Muslims today are fond of slander, even though they know its consequences on their good deeds in the life Hereafter and the punishment reserved for them by Allāh.

Yazīd Jaafār calls upon the Muslims to purify their faith in his book 'Mengingati Mati' (Remembering Death) published in 1986. According to him, by remembering and understanding death one is encouraged to be optimistic, and to occupy one's life-time with devotion to Allāh. This involves practising good behaviour, evading evil, reciting Al-Kur'ān, praying and participating in the Holy War to defend Islām, 'Jihād Fī Sabīlillāh', especially when the reward is Paradise and the disastrous penalty is Hell.

The book 'Antara Kemurahan Allāh dan Kesyukuran Hamba' (Between Allāh's Grace and the Servant's Thankfulness) written by Ḥāji Mohd Shahīd Bin Ṭālib in 1988, reminds the Muslims to be thankful to Allāh for His uncountable blessings (50). Ashā'arī Muhammad who recently became popular among Muslims for actively leading al-Arqām, now an illegal organisation (51), published 'Aurād al-Muḥammadīah Pegangan Dārul Arqām'

(Aurād al-Muhammadiāh Dārul Arqām's Guide) in 1986. This book was discussed earlier and in the same atmosphere. Ashāārī claims that all Muslims have to follow 'ṭarīkat' as a systematic way to discipline their memories to remember Allāh.

In 1987, Abdul Majīd Hj. Khātīb produced his philosophical book 'Beberapa Pendapat Syah Waliyullāh' (Some of Syah Waliyullāh's Views) where he discusses the views of the great philosopher and well-known Sūfī scholar, Syah Waliyullāh, on the Creator and His creation, Islāmic Law 'Hukum Syarā'i' and its secrets, life after death and the meanings of every Arabic letter. Nevertheless, the author warns that this book can only be understood by a reader who possesses wisdom 'ḥikmah'.

6. Islāmic Administration and Rule

Malaysia is a multi racial and multi religious country, where Islām is the Federal Religion(52) and the Muslims constitute about 52.9 percent of the total population (53). Political power is dominantly in the hands of the Muslims and it is crucial to the Muslims that they continuously retain this political power, since the economy of the country is in the hands of the non

Muslims (Ozay, 1990:150). In higher education the number of non-Muslims far out-numbers the Muslims. Unfortunately, the Muslims themselves are disunited due to their differences in concepts and ideologies; they are either ardent supporters of nationalism or the zealous defenders of Islām.

Before Independence, a majority of the Muslim scholars were supporters of Pan Islāmic Party (PAS) while others backed the United Malay National Organisation (UMNO). Today, UMNO leads the other component parties that constitute the National Front 'Barisan Nasional' to govern the country according to the democratic system. PAS is a great Muslim opposition party in Malaysia and currently governs only Kelantan state. The political party which wins the majority vote in the general election, irrespective of religion and race, will govern the country. Customarily, UMNO candidates who contest a seat under the 'Barisan Nasional' party banner are assured to gain full support from members of the different component parties and easily beat PAS, particularly in urban constituencies, unless the majority of the voters are Muslims. In the future, unless the present government loses its support from the non-Muslims, it is unlikely that PAS will be able to govern

the country except of course if all Muslims vote PAS.

The government policy of Islāmization introduced in 1984 was an attempt to combat the pressure from the 'da'wā' groups and organisations that demanded 'more Islām' in the country, and also attempted to combat the Islāmic Party, PAS, which seemed to be 'more Islāmic' (Hussīn, 1993:34) and began to gain more support. The inculcation of Islāmic values in government (Hussīn, 1993:30) does not mean that the country has been declared to be becoming an Islāmic State (Anwār, 1986:6-7). However, in 1992 when the State of Kelantan decided to introduce the 'Ḥudūd' law, the government in response to the decision declared its intention and was even prepared to implement the 'Sharī'a' law, albeit in stages (Hussīn, 1993:35). Although the government has actually stepped up many Islāmic-related programmes in the economy, education, and foreign policy, including 'Sharī'a' court to outflank PAS and to win the Muslim vote, the pressure from the 'da'wā' groups for an Islāmic State which implements Islāmic law as revealed in the Al-Kur'ān and explained in Ḥadīth continues.

On Muslim politics, the administration and government issues discussed by the Muslim writers revolve

mainly around the two main political parties, UMNO and PAS, the issue of Islāmization from both parties' points of view, and the Muslims unity. Both claim that their parties are more Islāmic than the other and that every Muslim must support them if Islam is to govern the country. UMNO claims itself to be the world's biggest Islāmic political party (Rōsnah, 1985:176), even though recently non-Muslims too were admitted as members and can be elected as leaders(54).

At present there is not a single acceptable fatwā on this claim that each party is more Islāmic than the other. Also there is no acceptable fatwā on other political issues such as: politics as part and parcel of Islām, joining a non-Islāmic party to govern the country, voting for non-Muslim candidates as leaders of the Muslims, bribery in politics, the issue of two 'Imām' or performing two Friday prayers in the same mosque, and the interference of a political party in religious affairs. These issues have caused much confusion and disunity among the Muslims. Exceptions are the issue of accusing other Muslims as an unbeliever 'Takfīr', and declaring a Muslim has died as a 'martyr'(55).

As a result, the Muslims continue to be politically

divided into two main groups; as supporters of the ruling party which claims that Malaysia or the Malaysian government is totally Islāmic and is among the best Muslim countries in its administration, economy, education and social welfare (56) or as supporters of the Islāmic opposition party which refutes this claim. The opposition asserts its view that even though Malaysia implements the infusion of an Islāmic values programmes 'Penerapan nilai-nilai Islām' its constitution and laws are nevertheless basically unIslāmic since these constitution and laws are promulgated from the British democratic parliamentary system and the English Common and Equity Law respectively, even Islāmic Law, cannot be practised if they contradict the provisions in place.

Dr. Mahāthīr has reminded the Muslims of the importance of UMNO in uniting the 'Malays' (Mahāthīr, 1976:134-135). Only unified Muslims can be successful in various fields such as politics, the economy and education (Mahāthīr, 1976:116-117).

A supporter of PAS, Amāluddīn Darus, (1979) rejected his view and claims that the Muslims' retrogression is due to Independence. He quotes a phrase 'kemerdekaan Pak Kaduk, menang sorak kampung tergadai'

(the independence of Pak Kaduk, he wins the cheers but pawns his village). He argues that the 'Malays' lost their political and economic power to the non-Muslims as a result of Independence (Amāluddīn, 1979:175).

Amāluddīn focussed on the naivety of an anonymous UMNO leader and Islāmic scholar who argued that the establishment of an Islāmic State and the implementation of Islāmic law will decrease the number of Muslims as many will face the death sentence for their criminal offences if the Islāmic criminal law 'Hukum Hudūd' is carried out. The non-Muslims will rebel against the Muslim government for imposing Islāmic law on them. He even claims that the word UMNO is mentioned in the Al-Kur'ān when Allāh says 'Aāmanūu' which implies UMNO, in an example where Al-Kur'ānic verses, or religion in general, is being manipulated for political end.

Without mentioning the date, the author states that even a Chief of the Syarī'a Court's Magistrate 'Kādī Besar' was involved in a campaign supporting UMNO when he claimed that Allāh will not give PAS the power to govern the country, since the party detests peace. Other UMNO leaders accuse PAS of using religion and sacrificing the Muslims to gain power. Another UMNO leader advises

the Muslims to separate God's law from the State's law. To UMNO, PAS is an extremist party which gives false statements and causes Muslims to deviates from the truth.

Amāluddīn defended PAS's struggle as perfectly true, and 'truth' is more important to him than unity (Amāluddīn, 1979:52). He claims that a Muslim who is clearly against Islāmic law can easily become a follower of Communism (Amāluddīn, 1979:64). He condemns UMNO for practicing a system which is undemocractic during their campaigns in several by-elections 'pilihanraya kecil' such as illegally hiding the voters' identity cards to prevent them from voting on polling day, or influencing the voters by bribing them with material gifts, and misusing government facilities and the mass media. He says that UMNO can continuously govern the country through their 'pragmatic ideology' following the Jews and this is against the wishes of Prophet Muhammad (Amāluddīn, 1979:186).

However, UMNO leaders who reject the Islāmic way of life according to Amāluddīn cannot be blamed for their ignorance because they lack proper Islāmic knowledge (Amāluddīn, 1979:102). He disagrees with PAS's decision to join 'Barisan Nasional' since he doubts the ability

of this cooperation to solve racial problems. Amāluddīn concludes that Islām or a proper Islāmic State based on the sovereignty of the believers is the only way to govern a multi-racial country (Amāluddīn, 1979:176).

Amīr H. Bahāruddīn in his book 'Menjelang 1990 Agenda Belum Selesai' (On the Eve of 1990 An Incomplete Agenda) published in 1983, views the unity among UMNO members as poor compared with the increase of PAS influence though solidarity among both party members are strong (Amīr, 1983:68,72).

Abdullāh Tāhir condemns those who criticise government programmes on Islāmization. In his book 'Orang Melayu Dengan Cabaran Masakini' (The Malays and the Present Challenges) published in 1984 (Abdullāh, 1984:35), he claims that the modern concept of nationalism complies with Islām and is relatively different from the traditional concept. To him the true concept of nationalism is relevant to the aspirations of the people and positively strengthens their aim of Independence (Abdullāh 1984:12-15).

Ramlī Awang, on the other hand, in his book 'Kedurjanaan Nasionalisma' (The Evil of Nationalism) published in 1985, asserted that nationalism corresponds

with fanaticism 'aṣābiāh', a colonial heritage which is against Islām.

Bachtiar Djamīlī, in his book 'Kenapa PAS boleh jadi PAS' (How PAS comes to be PAS), reveals that PAS's aim is to build a society and a government which implement Islāmic values and laws in politics, economics, society and education (Bachtiar, 1976:21), and uses Islām as its political ideology (Bachtiar, 1976:59).

To reply to these political views which insisted on their Islāmic credentials, several books were published. The Malaysian government issued several booklets between 1977 and 1985 which emphatically stated the government policy to practice Islām and claimed that Islām permits the appointment of non-Muslims as ministers, government executive committee members, members of parliament and state assemblies, representatives in government bodies and government officers.

The following year (1977) Subkī Latīf wrote a book 'Siapa Ganti Asrī' (Who Replaces Asrī)(57) where he exposed a conflict in the PAS organisation. At the time PAS was faced with critical internal problems, particularly the crisis among its leaders. Relations between the Kelantan State government (under PAS) and PAS

head office were poor since the Kelantan Menteri Besar seemed to respect the Malaysian Prime Minister (and UMNO President) more than the PAS President himself. His appointment as Menteri Besar had been supported by the Prime Minister rather than by his own party leader. The PAS party leader's or president's failure to free the PAS image from his family interests consequently led PAS to be known as 'Parti Asrī Sekeluarga' (Asrī's family party). In conclusion the author suggested that PAS should choose another leader to replace its current president in order to strengthen PAS in the future.

Arīff Budiman Tāhir in 1978, discusses the PAS Kelantan government issue in his book 'Politik Darurat' (Emergency Politics) where he exposes the Malaysian Government or UMNO tactics to eradicate PAS and practise discrimination against Kelantan State, which is obviously unIslamic and against the democratic system (Mustafā, 1993:119).

A book 'PAS Gagal Membentuk Negara Islām' (PAS Failure to Form an Islāmic State) written by Mokhtar Petah(58) blames the Federal government under Barisan National for the turmoil in Kelantan, and claims that democracy in Kelantan state is dead. Concomitant with

this, a top PAS leader resigned from PAS and later joined BERJASA which affected the moral image of the PAS's president. The author feels these events were a tragedy for Muslim politics in Malaysia. Past political experiences had shown that due to the lack of unity among their leaders, the Muslims in this country had failed to form an Islāmic state since the Sultānate Malacca.

In several of its campaigns PAS, with reference to Al-Ḳur'ānic verses, accuses the Muslims who neglect and reject the implementation of Islāmic law of being infidels 'kāfir', sinners 'fāsiq' or tyrants 'zālim'(59). However, its effort in fighting for an Islamic state are challenged more by its Muslims brothers (UMNO) than by the non-Muslims. Based on other Al-Ḳur'ānic verses, Hādī in his book 'Hizbullāh dan Hizbu al-Syaitān' (The Party of Allāh and the Party of the Devil) published in 1984 states that to form an Islāmic state, the leader, 'Khalīfah' must be pious Muslim 'Mukmin' (Abdul Hādī, 1984:7-8). In his introduction, he quotes a verse from the Al-Ḳur'ān which reminds the Muslims to vote only for Muslim candidates as their leaders (Abdul Hādī, 1984:1-2). In the Malaysian context, it means that all members of the parliament and state assembly,

representatives in the government bodies, even the heads of the government's departments or at ministry level must be Muslim unless all voters and the staff are non-Muslims. This view has been one of the reasons for PAS members to reject UMNO, which gives bilateral support to other non-Islamic component parties and the non-Muslim candidates for the above posts.

Nakhāīē Haji Ahmad, when discussing the issue of the Islāmic state and 'siāsah syari'yah' in his book 'Penghayatan Politik Islām Dalam Pemerintahan' (The Inculcation of Islāmic Politics in Government) published in 1987, condemns the Muslims who agree with the government views which he considers to be obviously wrong and disputable (Nakhāēī, 1987:8-9). An Islāmic state gives priority to a just government and makes decisions based on the principles of 'syūrā' (collective agreement), equality 'persamaan', friendship and strength which assure the security of the state (Nakhāīē, 1987:30). His definition of politics 'siāsah' is the situation, the method or the way the leaders of the people organise the state to achieve the objectives and aims of the people, and to fulfil the needs and the welfare of the people. "Siāsah itu merupakan keadaan atau corak atau cara

pemimpin jama^Tah mengendalikan urusan jama^āahnya untuk mencapai tujuan dan matlamat jama^Tah itu atau mendapatkan maslahat bagi orang-orang yang menjadi anggota jama^Tah itu." To him, there is no other 'si^āsah' better than Islāmic law (Nak^haīē, 1987:12-13).

A book 'Sejarah Perjuangan PAS' (The History of PAS Struggle) written by Ali^ās Muhammad published in 1987 gives a detailed account of PAS's historical struggle. According to Ali^ās the formation of PAS has divided Muslims into two factions (Ali^ās, 1987:64). PAS has misused religion to deflect Muslims from truth and to cause them to remain forever in doubt. Through intimidation 'ugut' and suppression 'menindas' Muslim scholars who lead PAS are accused to be the cause of the Muslims' retrogression. PAS defeat in the development of Muslim politics in Malaysia is due to the attitude of the PAS leaders and their involvement in corruption, power abuse, acquisition of wealth through timber business, and acquisition of land for themselves and their family (Ali^ās, 1987:63-67,145-147). He claims that the weakness of its administrative machinery and financial problems were part of the reason for PAS's loss of power to govern both Kelantan and Trengganu states in the 1974 election.

Nevertheless, he praises the credibility of the pioneer PAS leaders who left UMNO and formed a new Islamic party platform (Alīās, 1987:60). It was claimed that they were involved in the anti-colonial movement and were against UMNO which was considered to be too lenient on the issue of the immigrants and the status of the Malay language. Alīās claims that at the beginning PAS was a racial and a democratic socialist party fighting for the Malays, but it later changed to an Islāmic party as an alternative to ensure its survival.

PAS faces serious problems due to the lack of tolerance among its leaders, who possess different qualifications and academic backgrounds. Alīās stresses the importance of unity among the members of both Muslim parties to ensure the continuity of Muslim' political power. He claims that the popularity of PAS among Muslim voters dropped when Malaysia was formed in 1963 and the number of Islāmic activities run by government increased in the following years. The number of PAS members decreased when it joined a coalition government under the National Front Party 'Parti Barisan Nasional' in 1973. PAS further lost its popularity in 1978 when Kelantan was governed by the Barisan Nasional party because of factors

such as PAS failure to clarify the actual concept of the Islāmic State, Islāmic Economy and ways PAS was to govern a multi-racial country with justice. The party also failed to clean up its image following the various accusations made by its opponent parties, particularly by UMNO. Furthermore PAS's relationship with the non-Muslims, who are against an Islāmic government, was poor.

Alias claims that PAS may have misused religion and he comparatively highlights past experiences in the West when Christians governed the countries after gaining power from the people, and when the religious King had absolute power that was above the law. However, the author admits that 'nationalism' is prohibited in Islām since it recognises the superiority of one race over another (Alīas, 1987:88).

Finally, Alīas condemns Islāmic government and takes two governments as comparative examples of the failure of Islāmic government; the government during the 'Khalīfah' period and the Kelantan State during PAS government. In the book he blames the Companions 'Ṣahābah' and, without mentioning the name, he criticises the 'Pak Ḥāji' (one who is a pious man and has made the pilgrimage to Mecca) who at one time supported the

communist party. He criticises the PAS government for its failure to govern the Kelantan State, particularly when there was increase in cases of crime, the rate of unemployment and migration, the abuse of women, wastage of intellectual manpower and unviable government projects (Alīas, 1987:104-195).

To solve the disunity between both parties Ibrāhīm Ahmad in 1989 in his book 'Konflik U.M.N.O - P.A.S Dalam Isu Islāmisasi' (U.M.N.O - P.A.S. Conflict on the Issue of Islāmization) quotes the statement made by a former PAS youth leader; "UMNO harus mengubah perlembagaan yang ada sekarang kepada satu perlembagaan baru berunsur Islām dan menggunakan kuasanya sebagai tunggal Barisan Nasional. Jika tidak, titik pertemuan diantara kedua-dua pihak tidak mungkin ada." (UMNO should change the present constitution to an Islāmic based constitution and use its power as a whip of the Barisan Nasional party. Unless carried out it is difficult to unifying both parties).

In line with the government programme to infuse Islāmic values in the Malaysian administration, the Islāmic Affairs Division of the Prime Minister's Department was reorganised and several Islāmic books were published. The books, 'Beberapa Konsep Tentang Nilai-

Nilai Islām' (Various Concepts on Islāmic Values) and 'Panduan Rancangan Penerapan Nilai-Nilai Islām' (A Guide for the Infusion of Islāmic Values) published in 1985 urged all Malaysians to practise the universally good values in their lives such as trustworthiness, responsibility, sincerity, dedication, moderation, diligence, cleanliness, discipline, co-operation, politeness and thankfulness.

A book regarding the Islāmization programme, 'Dasar-Dasar Utama Kerajaan Malaysia' (The Prime Policy of the Malaysian Government) was also published by Institut Tadbiran Awam Negara (INTAN) (National Institute of Public Administration) in 1988 to explain the government's Islāmization policy.

To confront the issue of 'takfīr' a book 'Masalah Takfīr Dalam Masyāarakat Islām' (The Issue of Accusing Others as Infidels in Muslim Society) written by Wan Zāhidī Wan Teh was published in 1987. He condemns those who accuse others of being infidels. To him 'takfīr' is practised only by the 'Kharidjī group' and it is clearly against 'Ahl Al-Sunna's view (Wan Zāhidī 1987:2-3).

Alīas Hj. Muhammad Nōor wrote a book 'Ada Apa Di Serambi Mekah' (What is Going On At the Front Porch of

Mecca) which focuses mainly on the current development of Kelantan State under the PAS government. Alīas highlighted that several Islāmic programmes had been carried out by the Kelantan Government since PAS governed the state in 1990. The Islāmic way of life had been introduced in administration. State Finance was managed without interest being made. Most of the government's money transactions are made through the Islāmic Bank and various types of gambling had been banned. All festivals involving sexual contact between the young were prohibited in line with government's aim to create an Islāmic enviroment and a society free from high criminal and sexual crime rates.

The government is said to practise an Islāmic development concept based on an interrelated approach to material and spiritual needs, using its constitutionally limited power, material resources and facilities. Viable projects are carried out in a cooperative spirit, with sincerity and a sense of belonging. Bilateral State and Federal Government cooperation remained good particularly in the fight against illegal logging.

The most challenging task faced by the government

was to maintain the traditional identity of Kelantan as the Front porch of Mecca 'Serambi Mekah' and the first Islāmic 'da'wā' centre, which provides Islāmic and secular schools, traditional Islāmic religious schools 'sekolah pondok', and which is popular for its traditional cultures and handicrafts, fishing and Muslim traders.

The unity of the Muslims is a matter of utmost importance that until today remains unsolved. Unless settled, it will pose a threat to the Muslims' future development and progress. Recently several books supporting the al-Arqām group, Ittibā' al-Sunnah, anti-Hadīth movement and Pan Malaysian Islāmic Party have been banned because they which were considered by the government to be an element that could cause Muslim disunity (60).

Notes

- (1) Al-Arqām is banned by Malaysian government under 'Akta Pertubuhan 1966' (Organisation and Society Act 1966). National Fatwā Committee and all states' (except Kelantan) Fatwā Committees announce that al-Arqām is illegal organisation. A few members of this group have been detained by police under 'Akta Mesin Cetak dan Penerbitan 1984 (Pindaan 1987) (Printing and Publication Act 1984 (Amendment 1987) (Utusan Malaysia 27 Ogos, 1994).
- (2) Code 19 refers to the orderly, smooth, complex and sophisticated arrangement of verses found in Al-Kur'ān. It gives the physical facts, supernatural and miracle nature of Allāh's Revelation. See also Kāssim, 1992:50. Mustafā, 1989: 7-8.
- (3) The book 'Bahaya Turun Dari Menara' (The Danger of Descending from a Minaret) was published in 1989 but the year when the book 'Kembali Kepada Fitrah' (Return to Nature) was published, is unknown.
- (4) An Orientalist is a person who studies the language, arts, culture, religion of oriental countries. See also Hornby, 1990:873. John and others, 1991:1081).
- (5) Code 19 uses the number 19 as a means to count a number of selected Al-Kur'ānic verses, letters, words and chapters of the Al-Kur'ān that are either equal to 19 or the total of which can be completely divided by 19, without referring to any authentic argument.
- (6) In fact, Rashad Khalīfa too refers to a collection of Ḥadīth of Ṣaḥīḥ Bukhārī as his other nine references to strengthen his argument. See Mustafā, 1989:21,52.
- (7) Kāssim also says that 'Muktazilah Philosophers too argued the truth of Ḥadīth. See page 214.
- (8) Both of them were against anti-Ḥadīth movement. In Egypt this movement was led by Taufiq Ṣidqī and Ustāz Ahmad Amīn.
- (9) In 1985, for example a book 'Panduan Rasūlallāh; Zakāt, Sedekah dan Khairāt' (Rasulallāh's Guidance; Alms, Charity and Welfare) written by Sheikh Basmeih was published. A book 'Metode Penyampaian dan Penerimaan Ḥadīth Dizaman Rasūlallāh s.a.w. dan

Sahābāt' (Method of Presentation and Acceptance of Ḥadīth during Rasūlullāh s.a.w and his Companions' Times) was written by Muḥammad bin Ismā'īl in 1987, 'Sumber dan Prinsip Ḥukūm Islām' (The Source and Principle of Islāmic Law) by O.K.Raḥmāt in 1988 and a book 'Kumpulan Ḥadīṡ Tentang Keutamaan Membaca Al-Qur'ān' (Collection of Ḥadīth on the Priority of Reading the Al-Qur'ān) by Sa'ūdah bte Sunan was published in 1990.

- (10) There are other books on Ḥadīth written by Muslim scholars in Malay such as 'Salah Faham Terhadap Ḥadīth-Satu Penjelasan' (Misunderstanding on Ḥadīth -An Explanation') by H̄j Ismā'īl and others in 1986, 'Jawapan Kepada Buku Ḥadīth Satu Penilaian Semula' (Answers to the book Ḥadīth A Review) by Hārōn and others in 1988, 'AlSunnah: Kedudukan dan Peranannya dalam Syarīah Islām' (Al-Sunnah: Its Position and Role in Islāmic Law) by Maḥmūd Saedōn A. Othmān in 1990. See Kāssim Aḥmad, 1992:15.
- (11) This book was written by Hudā. See Maḥyuddīn, 1986: 100.
- (12) The Prime Minister's Department has recently controlled anti-Ḥadīth activities and arranges the 'da'wā' programmes on Ḥadīth. See Utusan Malaysia 12 Julai, 1992.
- (13) To Kāssim the exegesis of the Al-Qur'ān depends on opinions and ideas and not on the Arabic language. Among those who disbelieve Ḥadīth are experts in Arabic such as the 'Muktazilah's scientists and philosophers, Muḥammad Abduh Waddūd and Rashad Khalīfa (Kāssim, 1992:24).
- (14) According to Judith Nagata, (in Man in Society, 1972: 51) al-Arqām was founded in 1967.
- (15) Four al-Arqām members were detained by the police in Brunei on the grounds that they threatened the stability of the religious practices in that country. See Utusan Malaysia 6th April 1993.
- (16) Some of the al-Arqām members married without dowry in the form of money but by reading a verse from the Al-Qur'ān. Solemnizing of the marriage is held in Southern Thailand in front of 'Walī Tahkīm' which according to the Shafī'i School of Law is void.

- (17) Al-Arqām is founded without proper registration procedure according to Sec.7 Society Act, 1966. (Act 335 & Regulations, 1984) of Malaysia. [P.U.(A) 402 / 1984].
- (18) Ashāārī Muhammad published five public speeches, a novel and poems. See Khadijah, 1989:236-237. For a complete lists of Ashāārī's writings see Appendix 1.
- (19) There are five stages of faith; 'Imān taqlīd', 'Imān Ilmu', 'Imān Ayan', 'Imān Hak' and 'Imān Haqēkat'. See Ashāārī, 1983:47.
- (20) The sixteen bad desires are as follows:boastful 'Sumaah', vanity 'riāk', conceited ujub', arrogance 'takabbur',proud , 'sombong',jealousy 'hasad dengki', anger 'marah', revenge 'dendam, stingy 'bakhīl', fearful 'penakut',worldly desire 'cinta dunia',power craze 'gila pangkat', materialistic 'gila harta', voluble 'banyak cakap', gluttonous 'banyak makan' and slanderous 'mengumpat'.
- (21) See Elias and others, n.d:170.
- (22) The process of achieving faith is called 'Takhallī', 'Tahallī' and 'Tajallī'. (the exact feeling of 'Tajallī' is indescribable).See Ashāārī, 1983:94.
- (23) The wide spread practice of polygamy among al-Arqām members causes the movement to be despised by the Muslim society in Malaysia.
- (24) 'Manāqib' is a life history and eulogy for a teacher written by his students. It is written after the death of the teacher. See BAHEIS, 1986:3. The 'Manāqib' which was later edited by Tāhā Suhaimī and 'Silat Ghāib' have not been explained to the students of al-Arqām.
- (25) As an invisible man 'rijālul-ghaīb' can help others and teach them the art of self-defence spontaneously and unconsciously by injecting his soul 'roh' into their body.See also Ashāārī, 1986: 152-153.
- (26) Idjtihād means independent legal reasoning or stretching of a point in individual cases.
- (27) 'Tahlīl' means to recite verses of the Al-Kur'an; pronouncing the formula 'Lā ilā ha illallāh'. See Muhammad, 1983:149.
- (28) The author Khadijah Aām is one of Ashāārī Muhammad's wives who also wrote or compiled other books' which set out her husband's views.

- (29) Topics discuss are, the Muslim's faults, required knowledge, trading the verses of Al-Kur'an at a cheap price, (misusing verses of the Al-Kur'an for worldly purposes), similies of those get confused of Allāh's obligation and forbidden, the obligatory or supereogatory practices, those who do not know themselves, unused knowledge, Islāmizing the state, the strive in propagating Islām, to endure Allāh's test with patience, a leader without followers, a mislead devotee, an irresponsible husband, women's beauty and moral. Other issues mentioned are the importance of devotion 'taqwā', disobedient wife, the coming of death, Islāmic congregation as a shadow of Islāmic State 'Jadikan Jamā'ah Islām Bayangan Negara Islām', entering Heaven with Allāh's grace, the illness of the weak soul, mislead fighters, the misleading view of a struggle, ways of hiding weakness, ways to build the community 'ummah', Islāmic politics, the 'Kasyaf', secret or disclose, special qualities of Ulama's leadership, egoistic sentiment and the Resurrection of Imām Mahdī.
- (30) There are three main components of human being; the soul, 'jiwa', intellect ''akal'', and physical appearance 'anggota fizikal'.
- (31) The accusation made in the book 'Penjelasan Terhadap Buku Aurād Muḥammadiyah Pegangan Dārul Arqām'.
- (32) Syēikh Muhammad Suḥaimī is claimed as an invisible man who 'lives in a jungle called 'Alas Kotonggo' near the town of Pacitan in Jawa. Meanwhile in the 'Munāqib Kiyai Agong' (in Jawi version) there is a prediction made by 'Joyoboyo' (A Javanese King who is a professed Buddhist) who claims that 'Ratu Adīl' (the just king) will appear on the same day as Imām Mahdi. See Mohd Rushdī, 1990:213-214.
- (33) In fact these developments are influenced by other factors such as reading materials, mass media, audio visual materials, the surrounding atmosphere in a family, neighbourhood and school.
- (34) In the classical Islāmic book it is stated as 'free adult woman'. See 'Minhāj Et Tālibīn: A Manual of Muhammadan Law':281

- (35) A pamphalet 'Pakaian Wanita Islām' (Muslim Women Dress) published by the Islāmic Research Centre, Prime Minister Department of Malaysia.
- (36) For example the Kelantan State Government announced the limitation of working hours for Muslim women and PAS also discourages Muslims women's leaders to hold high post in the party's organisation.
- (37) Ordinance No.V of 1880. See also Abdul Majēed, 1966: 17.
- (38) Utusan Malaysia, 25 Ogos, 1992.
- (39) In 1988, the total number of unmarried women between 30 to 34 years old of age are was approximately 600,000 people. See Mohd Manshur, 1991:24.
- (40) Utusan Malaysia, 20 Mei, 1992.
- (41) Talāk Ta'alīk means a conditional repudiation. See Minhāj Et Talibīn: A manual of Muḥammadan Law, n.d.: 343.
- (42) 'khul' means lawfully to grant a wife to pronounce her own repudiation likened to a transfer of property. See Minhāj Et Talibīn: A manual of Muḥammadan Law, n.d.:328.
- (43) 'fāskh' means to dissolve a marriage. See F. Steingess, 1984:790.
- (44) 'ilā' means oath of continency. See Minhāj Et Talibīn: A manual of Muḥammadan Law, n.d.:348.
- (45) 'iddah' means legally prescribed period of waiting during which a woman may not re-marry after being widowed or divorced. See Muḥammad Abdul Jabbar Beg, 1983:119.
- (46) Utusan Malaysia 29 April, 1981.
- (47) 'qariyah' means village. A place surrounded by edifices inhabited by members of the community.
- (48) This was critically portrayed in Shahnōn Ahmad's novel 'Ummī dan Abang Syeikhul. See also Utusan Malaysia 3 Ogos, 1994.
- (49) A saint, a holy place, a miracle working place, shrine or person especially when the miracles are due to the personal sancity of a living or dead man. For example al-Sheikh Muḥammad Abdullāh bin Suhaimī. See Ashaārī, 1986:40-58.
- (50) See also A.H.A. Nadwī, n.d.:120.
- (51) This organisation was founded in 1968.
- (52) Malaysia Constitution Article 3.
- (53) Al-Islām Ogos 1993:67.

- (54) UMNO is a political party for Malays and Bumiputras. See a pamphlet 'Penjelasan Mengenai Isu Mengkafirkan Orang Islam, Jihad dan Mati Syahid' published by BAHEIS, n.d.:1. Bumiputras in Sabah are UMNO members. See Dewan Masyarakat Julai, 1991:22.
- (55) Either state or federal level. The fatwa on accusing other as infidels 'takfir' and 'martyr'. see a pamphlet 'Penjelasan Mengenai Isu Mengkafirkan Orang Islam, Jihad dan Mati Syahid' published by BAHEIS, n.d.: 14 and 27.
- (56) The Implementation of Islamic values, led to the establishment of the International Islamic University, Islamic Banking system and Islamic Insurance system 'Takaful'. The Islamic issues, the Islamization aspects in service and administration in Malaysia are widely discussed in several books. See Dasuki and others, 1983:1-17, 117-134. See also Abdullah Tahir, 1984:135.
- (57) Asri is a former PAS President and later left this party and founded another political party 'HAMIM' (Hizbul Muslimin).
- (58) The date of the book published is unknown.
- (59) Al-Maidah:44,45,47.
- (60) The Islamic books in Malay banned by Internal Security Ministry are 'Aurad Muhammadiyah Pegangan Darul Arqam' written by Ashaari Muhammad, 'Gayong Bersambut' by Hashim A. Ghani, 'Khadijah Isteri Rasulullah' (Khadijah Rasulullah's wife) by Abdul Aziz Muhammad, 'Kafir Mengkafir Siapakah Yang Kafir' (The Accusation of Infidel; Who is Infidel) by Khalid Salleh, 'Muzakarah UMNO Dan PAS' (Discussion Between UMNO and PAS) by A.Ghani Ismail, 'Purdah Oh Purdah' (Veil Oh Veil) by Tajul Ariffin, 'Rahsia Hidup Dalam Islam' (The Secret of Life in Islam) by Hamidin bin Kassim, 'Roh Setelah Maut' (Soul After Death) by Rahmanmat and the book 'Siapa Mujaddid Kurun Ke-15' written by Ashaari Muhammad. See al-Islam Bil.(1) 1992:8-9.

CHAPTER FIVE

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Critical Analysis of the Islāmic Books in Malay and the Authenticity of the Muslim Writers

Compared to Indonesia, the number of Islāmic books 'Kitāb Moden' translated into or written in Malay, and the number of Malaysian Muslim writers producing these books is relatively small(1). It was only in the late nineteen seventies that their numbers increased, and this increase is greatly appreciated by the Muslims today (A. Samad and others, 1992:62).

Nature and Quality

At present there are no specific criteria for a good Islāmic book established generally by Muslim writers, and I had to define a set of criteria for the discussion. A good Islāmic book I consider has the following criteria; the book gives honest, correct and appropriate information and knowledge which is relevant to, and imbued by, Islāmic teaching and history in the field chosen. It provides full information on all Islāmic matters under review, with authentic references such as Al-Ḳur'ānic verses, Ḥadīth, Islāmic books written by recognized ancient and recent Muslim scholars, and is within the established schools of law.

An Islāmic book must follow the best style of

writing according to the views of a majority of Muslim scholars; it must begin with 'Bismillāhirrahḡmānirrahīm, prayers to Allāh for His guidance and assistance which enable the writer to produce a useful book, praises to Prophet Muhammad, apologies for the mistakes found in the text, a request to the readers for their opinions or suggestions to improve the book written and to correct any false information and wrong facts and invalid arguments found in the book. The book offers full references of the verses of the Al-Kur'ān quoted, complete quotations, and the name and number of the Sura concerned. It gives full information on the Hadīth texts used, quotes accurately and completely the Hadīth text, its reporters or compilers, and its narrators.

A good Islāmic book emphasises academic and intellectual soundness. It gives clear exegesis, meaning and translation in the language of the book published. It gives guidance for people world-wide either in theology or in their way of life, to enable them to gain justice, peace, prosperity and unity. The book is useful for the sake of Islām, Muslim 'ummah' and 'da'wā'. It promotes a positive way of thinking among Muslims, a progressive view of life and moral values; truth, trustworthiness,

intellect, courage, sincerity, cooperation, forgiveness, tolerance, dedication, commitment and care for others. The book calls upon people to resist untrue beliefs, false teachings, and negative attitudes, actions, laws and culture.

A good Islāmic book is expected to be able to give information on Islāmic teaching and its laws, knowledge on Islām and its practises, useful knowledge for mankind, as guidance for man to achieve success in this world and the worlds Hereafter.

Generally, Islāmic books in Malay can be divided into four categories; popular books which try to convey a certain knowledge without academic reference, theological books or 'Kitāb Moden', 'technical books' which deal with the sciences, and books written for academic teaching.

Based on my study on the Malay Islāmic books written from 1975 to 1992, it is clear that in the books the arrangement of their contents are generally systematic, the language used is easily understood, the arguments presented are based on sound reasoning, clear explanation and concrete evidence extracted from Al-Ḳur'ān and Ḥadīth. Nevertheless, there are books with titles which either do not correlate or are totally

unrelated to the contents of the books written. For example, in the book 'Tragidi Kīāmat' (The Tragedy of the Last Day) written by Taīb Azāmuddīn, only the first two chapters deal with the Last Day, whereas the other seven chapters focus on 'da'wā' which are irrelevant to the title of the book. No proper reason is given by the author for choosing the title, although he states that the contents of his book are taken from a series of his previous lectures (Taīb, 1986:iv).

Due to their lack of knowledge and experience in the fields listed, writing on subjects such as Islāmic art and architecture, astronomy, geology, geography, mathematics, physics, chemistry, biology, science, medicine, psychology, fisheries and agriculture from an Islāmic point of view has never appealed to Malaysian Muslim scholars 'ulamā'. Furthermore, these subjects are normally taught without reference to an Islāmic perspective. Hence, writings in this area are either specifically for the experts in a certain field and have limited reference to Islāmic teachings or they are books are translated from the English language. The book 'Pencapaian Geografi Islām Sorotan Sepintas Lalu' (The Achievement of Islāmic Geography - A Brief Glimpse)

written by Amrīah Buang published in 1984, for example, is an attempt by a Muslim writer to discuss geography from an Islāmic perspective. In her book Amrīah Buang discusses the background of the earliest Islāmic geography, the inspiration from Al-Ḳur'ān, the Muslims' achievements in sailing, exploration, physical geography research, human geography, mathematical and cartographic geography, and the effect of Islāmic geography on Western geography. A book on engineering, 'Sistem Kejuruteraan Alam Sekitar Menurut Islām' (The Environmental Engineering System From an Islāmic Point of View) was translated into the Malay language by Khalīl Mohd Zaīn from a book written by S.Waqar Aḥmad Ḥusainī in English. This translated book was published in 1983.

Generally, apart from their titles, introductory quotations from Al-Ḳur'ān and Ḥadīth, and their Islāmic perspective, the contents of these Islāmic 'technical books' are similar to the normal technical books. However, these books have been considered Islāmic since they possess some of the criteria of an Islāmic book. In the book 'Pencapaian Geografi Islām Sorotan Sepintas Lalu' (The Achievement of Islāmic Geography - A Brief Glimpse) Amrīah Buang starts her writing with praises to

Allāh and Prophet Muḥammad, refers to ancient Muslim writers and their books such as: Afzālur Raḥmān, 'Qurānic Science', Nafīs Ahmad, 'Muslim contribution to Geography', Abu'l Fidā, 'Taqwīm al-Buldān', Al-Balādhūrī, 'Futūh al-Buldān', Al-Bīrūnī, (Chapter on Pearl) in the 'Book of Precious Stones', Ibn Bātūtā, 'Travels in Asia and Africa', Ibn Jubāir, 'Rihlāt Ibn Jubāir' and Ibn Khaldūn, 'Muqaddimah' (Prolegomene).

The book 'Pencapaian Geografi Islām Sorotan Sepintas Lalu' (The Achievement of Islāmic Geography - A Brief Glimpse) aims to discuss the issue from an Islāmic perspective even though it uses reference books written by non-Muslims. However, Amriāh Buang focusses her discussion only on books that relate to Islām and the Muslims such as 'Arab Travellers and Merchants' by T.W. Arnold, 'Travels of Ibn Bātūtā' by H.A.R. Gibb, and 'The Classical Heritage in Islām' by F. Rosenthal. The author also refers to Al-Kur'ān and stresses that the achievements of Muslims in Geography are related to the verses of Al-Kur'ān which encourage the Muslims to explore this field of study (Amriāh, 1984:18-29).

However, it is questionable whether starting the book with the word 'Bismillāh' and invoking the names of

Allāh and Muḥammad makes the book Islāmīc or whether it is just a formula to make a writer appear Islāmīc. Whatever the answer is, generally, the 'technical books' can be considered Islāmīc books as long as their objectives, contents and approach are relevant to Islām or the Muslim society.

The books 'Derma Organ Suatu Pendapat Ikhlas' (The Donation of Human Organs, A Sincere View) and 'Bayi Tabung Uji (Penjuruteraan Baka) Hak Allāh Dipertikai' (The Test Tube Babies 'Sperm Technology' The Ownership of Allāh is Disputed) written by Moḥammed Hj. Yācōb in 1987, are attempts to write on the issues of the donation of human organs and of test tube babies from an Islāmīc point of view. A book on a similar issue, 'Biarkan Buta Sekitar Perbahasan Ilmīah Mengenai Derma Cornea-Mata' (Allowing Blindness Surrounding A Scholarly Debate on the Donation of the Eye Cornea) was written by Dr. Syed Husseīn Alātās in 1974 and widely distributed in Malaysia, but was published in Singapore. On family planning there is a book in Malay 'Islām dan Perancang keluarga' (Islām and Family Planning) written by Nik Azīs Nik Pa, but this book too was first published in 1986 in Singapore.

In Islāmic Law, 'Idjtihād' or the efforts of jurists to find out the right course of action in new situations in the light of the sources of the 'Shari'a', is important in Islāmic living (Aidit (ed.), 1989:11). All the Muslim scholars who possess appropriate qualification and abilities are allowed to perform 'idjtihād' in order to obtain the appropriate rules for dealing with contemporary issues, as long as they follow the procedure of reasoning which is accepted by the majority of ancient Muslim scholars. Regarding this, 'Mufti' are given the power by each state authority to announce to the Muslims rules and regulations regarding contemporary issues. For the sake of unity and uniformity of fatwā in the different states of Malaysia, a fatwā committee was established at national level in the early nineteen seventies.

Today there are many contemporary issues which are addressed by fatwa and publicly gazetted, circulated or discussed in the books published in this country(2) in order to inform the Muslims which laws should be followed in the states concerned. Such issues include Aids, drug abuse(3), the use of gelatin in medicine(4), modern technology of animal slaughter using electrical

stunning for cattle(5), abortion, blood donation(6), cornea transplant(7) birth control, sex change operations 'tukar jantina'(8) and artificial insemination 'permanian beradas'(9).

However, to clarify the issues writers on these subjects need both a knowledge of Islām and of the subject matter. Since at present Muslims scholars 'ulamā' mostly lack knowledge on these subject matters, they must refer to the experts when writing, in order to guarantee the accuracy and the truth of the contents of their books.

The quality of Islāmic education provided to Muslims has been influenced by factors such as: the Islāmic syllabus taught in schools and other learning institutions, the government's policy on Islām, the strength of faith, and the awareness among Muslims of the importance of Islāmic knowledge.

At present all technical and science subjects are taught separate from Islāmic knowledge. This has resulted in Muslim writers being unable to write books on these subjects from an Islāmic perspective unless they acquire an equally good Islāmic education elsewhere. The books written often lack proof 'dalīl' from Al-Kur'ānic verses

and Hadīth texts, their exegesis and interpretations (For example see Nūr Anīsah, 1992; Hassan, 1985).

The Muslims might feel that they are not given access to a complete Islāmic education system to ensure that they understand a wider concept of Islāmic teachings. According to Nūr Anīsah, only when Islām is accepted as part of the worldly aspect of life will one be able to utilize fully the Al-Kur'ānic and Sunna teachings to overcome problems regarding morality, society, education, economy, culture and politics (Nūr Anīsah, 1992:12). Without specialising in both fields, Islāmic and technical subjects, the books written will lack complete information on either field.

The government's encouragement and its infusion of Islāmic policy, helps to stimulate the writers' interest in writing on various topics from an Islāmic point of view. Some authors have written books on Islāmic values in administration and management but there are others whose attempt go far beyond this aspect, considering the wider question of Islāmic government and state. For example in 1988, Mahmūd Zuhdī Hj. Abdul Majīd wrote the book 'Kearah Merialisasikan Undang-undang Islām

Di Malaysia' (Towards the Realization of Islāmic Law in Malaysia) and Mohd Alī H̄j Bahārūm in 1990 wrote, 'Masalah Perumahan, Penyelesaian Menurut Perspektif Islām' (Housing Problems, Its Solution from An Islāmic Perspective). The former optimistically underlined the possibility of implementing Islāmic law in Malaysia and the latter enthusiastically forwarded his suggestions about the Islāmic way to overcome housing problems to the Malaysian government.

According to Mohd Alī H̄j Bahārūm the government should provide enough housing loan facilities to fulfil the demand from genuine buyers. Loans must not be given to speculative buyers because this increase the market price of houses. All loans and other forms of payment regarding housing construction must be based on the Islāmic principle that contracts are free from any form of interest. The payment of a housing loan should be made following the 'Musyarakah Mutanaqisah' system whereby both the government and buyer (borrower) will profit. In this system the Government has to organise a cooperative body to provide houses for its members at a minimum cost. Every member has to contribute to this organisation by buying shares, and by paying a monthly rent for the house bought. Shareholders will gain a monthly profit

based on the number of their share units. Finally, the house will be owned by each member after he has fully paid its cost through the monthly rent and the profit shares.

The book 'Perniagaan Menurut Pandangan Islām' (Business From the Islāmic Point of View) criticizes the Malaysian government's policies which according to him are against Islāmic law. For example, free enterprise and the New Economic Policy (NEP), are said to bring about unequal distribution of income among the people. The capitalist economic system has encouraged people to practise corruption in economics, politics and morality, and has increased the number of businessmen who practise interest 'ribā' in their daily transactions (Sobri, 1988:90,95,111 and 120).

In the polity of Islām, the State represents God's representatives on earth. The State is entrusted with the Divine mission of upholding social justice so that the legitimate rights of any individual to a decent living in the present world is ensured. The Islāmic State is obliged to achieve economic equity through fiscal means and Islāmic concepts of savings, investments, consumption, production, distribution and profit (Aidit & other, (ed.)

1989:103,107). However, according to Islāmic value judgement, obeying God is more worthy of consideration than some loss of production (Aidīt & other,(ed.) 1989: 35-37, 117,102,39).

In Islāmic society one of the first goals of the religion of Islām is to preserve the five foundations of good individual and social life: Religion, Life, Mind, Offspring and Wealth. But Islām strongly disapproves of prodigality, and self-indulgence, which are considered unhelpful to individuals and society alike. The act of satisfying wants is really an act of submission to the wanting mind 'nafsu ammārā', which makes man selfish, ruthless, unscrupulous and arrogant. Islām condemns extravagance and spendthriftness, and is equally severe on stinginess and meanness (AlIsrā':29, Furqān:67, Al-Nisā': 36-37).

Islām prohibits fraud in business dealings. Allāh says that those who deal in fraud are 'when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due' (Taṭfīf :1-6)(Aidīt & other, (ed.) 1989:41).

Islām encourages its followers to have a balanced attitude. Material gains is a desirable goal in so far as

it helps one to perform his duties towards God, society, the family, and one's own self, and is subservient to the 'falāh' (be successful) in the 'Akhirat' (Hereafter) (Aidit & other (ed), 1989:51, 102). In other words Islāmīc economics emphasises ethical values such as justice, benevolence, moderation, sacrifice, and caring for others. Islām requires 'ribā' (interest) to be forbidden, and such prohibition has to be enforced by legislation and law (Aidit & other (ed), 1989:61-62, 74).

Ibn Taymīyah, in his book al-Hisbā', says that as it is a great oppression to prevent people from doing what they want to do with their property, it is also a great oppression to allow them to exceed their limits and extend their rights to spill over onto other people's rights. According to Islām, justice is applied in all stages of economic activity. In production, Islām requires efficiency and to avoid wastage (A'arāf:31). In distribution, Islām requires proper evaluation of factors of production and proper pricing of output. It may also need certain forms of redistribution of output to provide a just share of output to those who could not obtain it through market forces (Aidit & other (ed), 1989:76-78).

Islām encourage 'Qirād' or a sort of partnership

through which the owner of monetary assets and the entrepreneur, the businessman, share in the income and deficit, the profit and loss of the project. Islām introduced the inheritance system that forces a slow decentralization of wealth, and this system cannot be overruled by any personal will or man-made law. In Islām, excessive concentration of wealth in the hands of the few is decidedly frowned upon (Hasyr:7)(Aidīt & other (ed), 1989:79,81,101).

To conclude, Islām urges the people to work hard to gain higher productivity, which brings prosperity to the individual and economic growth to the society as a whole, in a 'ḥalāl' (permissible) way as to earn the approval of Allāh. Ownership of the instruments of production and private enterprises are legitimate in Islām, but all aspects of production and trade which are anti-social are forbidden. Usury, (See Baqara:275) bribery, fraud, adulteration, hoarding, profiteering, capitalist exploitation of labour, and similar unscrupulous practices are against Islāmic ideology. According to the Holy Kur'ān, workers can demand their wages as a matter of right and employers are enjoined to pay them before the workers' perspiration dries up. Islām certainly does

not permit competition in which everybody is for himself if it implies naked self-interest, total indifference to the well-being of others and is anti social. The principle of profit maximization is irrelevant in the Islāmic context, where monetary income is not the primary or the ultimate objective of human endeavour on earth. Profit must nevertheless be maximized in order to survive in a situation of perfect competition, since the profits so maximized are by definition normal profit. However, maximizing profits violates the Islāmic principles in a situation of monopolistic competition, oligopoly, monopoly resulting in abnormal profits.

If gained, abnormal profit in an Islāmic system is transformed and passed on to consumers in the form of lower prices and higher output. Islām is against speculation as it is often associated with hoarding and profiteering activities which are anti-social (Aidit & other (ed), 1989: 86,90,98, 100,107-109).

The Contents of Books

Though the number of Islāmic books published has greatly increased, one has to acknowledge that in many cases the authors are not specialists in Islām,

particularly when they write technical books from an Islāmic point of view. The government organises an annual book writing competition which is held by the Islāmic Affairs Division of the Prime Minister's Department of Malaysia. This is designed to encourage Muslim writers to produce excellent quality Islāmic reading materials, although the competition only judges short stories and novels (Nurazmī, 1991:22-23, 102-103, 105, 117-127, 163). There is no competition for non-fictional books. However, the Islāmic Affairs Division of the Prime Minister's Department of Malaysia is involved in publishing books and monthly religious magazines to explain Islāmic law on contemporary issues, 'fiqh' and the exegesis of the Al-Kur'ān to the public.

Topics of Islāmic knowledge caught the attention of the Muslim writers, and publications dealing with Islām have become more popular not only among the young Muslims but also among the more adult members of the community. This become apparent when, in the late 1970's to the early 1990's, the scope of Islāmic writing extended to cover new areas such as economics, business(10), management, finance, development, politics, banking, counselling, housing(11), education, science,

philosophy, medicine, technology, engineering, civilization(12) and literature.(13)

The different scope of these books is determined by their differing objectives. For example in the book on law, 'Sumber dan Prinsip Hukum Islām' (The Source and Principles of Islāmic Law), written by O.K. Rahmāt in 1983, its objectives are "Menerangkan tentang hukum Allāh, undang-undang Islām untuk maṣlahāt manusia. Menerangkan tentang hukum, yang dihukum, pencipta hukum, tujuan hukuman syarak, Usūl Fikh, Al-Kur'ān, Sunnah, al-Ijtihād, al-Ijmā', al-Kiyās, al-Istihsān, al-Maṣlahat al-Mursalat, al-Urf, al-Istishāb, syarī'at umat sebelum Muḥammad, mazhab para sahabat, prinsip undang-undang Islām dan mazhab-mazhab. Penyebaran ilmu mengenai sumber dan kaedah hukum Islām ini akan menyebabkan lebih mudahnya orang memahami hukum-hukum Islām dan boleh pula mengasah pemikiran kaum Muslim untuk selalu berfikir didalam bidang hukum mengikut garis-garis agama Islām sendiri tidak mengikuti perasaan semata-mata."(O.K. Rahmāt, 1983:vii-viii). (To explain the law of Allāh, Islāmic laws for the interest of the human being. To explain the law, those punished by the law, the creator

of the law, the objective of the Islāmic law, Islāmic jurisprudence, Al-Ḳur'ān, 'Sunna', 'Idjtihād', 'Idjmā', 'Ḳiyās', 'al-Istiḥsān', 'al-Maslahat al-Mursalat', al-'Urf' 'al-Istishāb', the laws revealed before Muḥammad, the schools of the Companions, the principles of Islāmic law and the schools of law. The spread of knowledge on the sources and the principles of Islāmic law may enable the people to understand Islāmic law more easily, and may stimulate the thinking of the Muslims).

O.K. Rahmāt wants to stress the importance of understanding 'Usūl-Fiḥ' and 'Al-Qawā'id al-Fikhīah' among Muslims, since lacking understanding of the above subjects will lead to the emergence of 'taklīd buta' (blind followers), fanatics and extremists among the 'Kaum Tua' (Old Group) and 'Kaum Muda' (Young Group), the traditionalists and Wahabī groups. In Saudi Arabia for example, due to their lack of knowledge on the schools of law the 'Kaum Muda' accuse the 'Kaum Tua' of being astray, when in fact the latter were strong followers of the Ḥanbalī school (Horrie and Chippindale, 1993:245).

His other aim is to ensure that the development of Islāmic Law in Malaysia is not a revival of orthodoxy, rigid attitudes and closed minds, but maintains the freedom of thought, tolerance among the 'madhhab', a

more flexible and dynamic outlook which can face new situations, create new institutions and realise the Islāmic values afresh. Then the Muslims will possess the freedom of views other than the primary sources Al-Kur'ān and Sunna. To him all the authentic scholars 'Mujtahid' (i.e. the ones who make independent idjtihād) are on the true path since they obtained Allāh's guidance. This statement encourages unity among Muslims from different schools of law and is in line with the government's view of interpreting Islām in a way relevant to modern development(14). It is clear that the author recognizes the authenticity of the ancient scholars but disagrees with those who are against the schools of law and past Muslim scholars' teachings especially Shafi'i school which is the official madhhab in every state in Malaysia except Perlis .

The aim of the book 'Ḥaḳīkat Kepimpinan dalam Rumahtangga' (True Leadership in Family) published in 1987 is to analyse the society. At the same time it is useful as guidance to couples getting married (Abū Ḥassan, 1987:iii-iv).

Muslim writers directly or indirectly criticize the Muslim Family Law 'Undang-undang Keluarga Islām', and

the administration of Muslim affairs in the States, when they discuss Muslim marriage and family affairs. However, the issues and subjects discussed in their books are generally similar. For example, the author of the book 'Beberapa Aspek Mengenai Enakmen Keluarga Islām di Malaysia' (Some Aspects Regarding Muslim Family Enactment in Malaysia) says, "Kebanyakan negeri di Malaysia membuat peruntukan yang agak ketat dalam hal ini (poligami). Banyak negeri menetapkan bahawa persetujuan isteri adalah perlu diperolehi sebelum daripada sisuami itu dapat berkahwin lagi dengan isteri kedua, ketiga dan keempat (poligami). Cuma Kelantan memberi kuasa itu kepada budibicara Kādī. Dengan peruntukan yang ketat begini maka lelaki yang ingin berpoligami akan mengambil tindakan melakukan perkahwinan di Thailand" (Md Akhir and other, 1989:57). (Most states in Malaysia provide a rigid ruling on polygamy. The consent of the first wife must be obtained before his second, third and fourth marriages are allowed. Only Kelantan gives the authority to the Kādī. The rigid ruling of the law on marriage causes the husband who wants to practise polygamy to get married in Thailand).

Mohd. Akhir bin Yāakōb in his book 'Undang-

undang Keluarga Islām' (Muslim Family Law) published in 1989, says that the aim of his writing is to explain polygamy, a woman's right to betrothal when her guardian refuses to give her away, and other problems pertaining to marriage and divorce in Malaysia. For examples these include: the wives' rights, the effects of the implementation of Muslim Family Law, elopement, disharmonious father-daughter relationship as a consequence of divorce and separation, the distribution of the 'harta sepencarian' (joint-ownership property) between the divorced husband and wife, 'walī 'adal (irresponsible guardian), disuniformity of the States' Muslim Court's actions, marriage without a guardian, the power of the guardian, the missing guardian (walī ghaīb), and missing daughter (bride).

In the book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibility, Sacrifice and Challenge) published in 1985 the author says, "Tujuan buku ini ditulis adalah untuk menimbulkan kefahaman dan kesedaran dikalangan ibu-ibu dengan menjadikan Islām sebagai asas dalam bidang pendidikan" (Suhaīr and others, 1985:iv). (The aim of the book is to create understanding and awareness among mothers to make Islām the foundation

of education).

When Mustafā Suḥaimī wrote the book 'Terbongkar Rashad Khalīfā Rasūl Agama Kod 19' (Rashad Khalīfa Rasūl Agama Code 19 Exposed) in 1989 his objective was "Buku ini ditulis adalah bertujuan untuk memberi fahaman dan kesedaran kepada kaum Muslimin supaya mendalami syari'at ugamanya sendiri untuk memelihara kesucian īmān dan aqīdahnyā dari anasir pemesongan yang timbul". (This book is written in order to explain and create an awareness among Muslims, to further their knowledge on religious laws in order to protect the purity of their faith and belief from the deviating elements that arise).

In a book 'Ilmu Rohānī dan Hikmat' (Spiritual Knowledge and Wisdom) published in 1980 Ḥasan Ṣālēh says, "Tujuan amalan dan membaca buku ini ialah bagi kesempurnaan beramal dan menjamin kebersihan jiwa". (The aim of the deed of writing and reading the book is to achieve perfect devotion and to guarantee purity of the soul). Haji Yahyā Zakrī bin Alang Mat Pīah's objective when writing 'Hadih yang dikirimkan Daripada Yang Hidup Kepada Yang Mati' (Present Sent From the Living to the Dead), published in 1988, is "Panduan dan penerangan yang baik kepada pembaca membuat amālan kebajikan oleh

orang yang hidup kepada orang yang telah mati". (Good guidance and explanation to the readers about how to do good deeds for the dead) This book might increase the knowledge and understanding of its readers. It has an academic approach and helps them to obtain more reliable reference sources, as proofs to all the issues discussed. The book focuses on the verses of the Al-Kur'ān and certain devotion services which should be practised, and gives the priority ranking of these in order to remember and gain Allāh's grace.

In a book on Ḥadīth, the author says his objective when writing 'Metode Penyampaian dan Penerimaan Ḥadīth Dizaman Rasūlallāh s.a.w. dan Ṣaḥābāt' (The Method of Presentation and Acceptance of Ḥadīth During the Time of Prophet Muḥammad S.A.W and the Companions) published in 1987, is "Memberi penjelasan kepada ummat Islām tentang pengertian Ḥadīs, Sunnat dan pembahagiannya dan membuktikan keaslian Ḥadīs /Sunnah adalah terjamin dan 'harus' diterima dan dijadikan dalīl (berdasarkan kepada metode penyampaian dan penerimaan dizaman Rasūlallāh dan ṣaḥābāt.)" (To clarify the meaning of Ḥadīth, Sunna and its divisions to the Muslims and to prove that the originality of Ḥadīth and Sunnah is guaranteed and should

be accepted and used as evidence (based on the method of its delivery and acceptance during the period of Prophet Muhammad and the companions).

The book 'Tajwīd dan Ilmu al-Qur'ān' ('Tajwīd' and Knowledge of Al-Qur'ān) written by Hassan Mahmūd Al-Hāfiz in 1986, is to guide those who intend to further their knowledge in 'Tajwīd'. "Buku ini cukup baik untuk dijadikan sebagai panduan bagi mereka yang ingin memperdalam didalam bidang Tajwīd." (This is a fairly good book as guidance for those who want to deepen their knowledge of 'Tajwīd' (the Qur'ānic recitation rules).

Most Muslim writers clearly stress the main objectives of their books. These objectives are: either to explain Islāmic knowledge to their readers, to help them solve their daily problems, to improve their understanding of Islāmic teachings or to strengthen their faith and belief in the perfection and justice of Islāmic laws, to teach them of their duty in life, to inform them on contemporary issues particularly the deteriorating surroundings with regard to morality, crime, law and administration, or as a guide to access references for their lessons (Abdul Raūf, 1990:vi), to provide a more effective and systematic Islāmic

education, or to provide Islamic books for the children's library (Roselan, 1989:iii).

However, the ultimate objectives are writing for the sake of Allāh, to gain Allāh's willingness and blessings. This is clearly mentioned in the book 'Salah Asuhan Panduan Asas Kesihatan Anak' (Wrong Upbringing Basic Guidance to a Child's Health) written by Abdul Kādēr Husseīn, "Usaha yang tidak sepertinya ini diterima oleh Allāh s.w.t. sebagai satunya 'fardu kifāyah' oleh seorang hambanya yang hina". (I hope my worthless effort will be accepted by Allāh s.w.t. as one of the collective obligations 'fard kifāyah' of His humble servant). Yahyā Zakrī (1988:95) also expresses his thanks to his readers for correcting his faults and mistakes and prays that Allāh will reward them all.

In general, most Islāmic books in Malay are suitable for all Muslims except children. However, books which deal with more complex subjects such as on economic theory (for example see Ab. Rashīd, 1985), philosophy, Sūfīsm (for example see Abdul Majīd, 1985), jurisprudence (for example see Abdul Azīz, 1976), 'tajwīd', science, banking, counselling and engineering, which can be identified with their subject matters, use

special terms. Their approach and style of writing is more appropriate for those familiar with the topics. Normally, the books published are intended to impart new knowledge to people. This is especially true of books relating to business, modern methods of calculating the rate of zakāt, new forms of zakāt system such as zakāt on wage or salary (Hassan, 1985), and other knowledge such as performing obligatory prayer (M. Saīd, (1976), zakāt paying system or performing a Pilgrimage to Mecca through the Board of Service and Hadjdj Fund (15) or to introduce new concepts of counseling from an Islāmic perspective.

Consequently all these books are relevant to the needs of society, since there are many Muslims who lack proper religious background. For a long time the questions of religion were matters left to the 'ulama', while the population at large was less interested. However with increased education (secular) and a change of attitudes and growing religious awareness, the need for popular and more scholarly issues to be used for more books has arisen. These books guide the readers to become good Muslims, to educate their children about good moral attitudes, and to live an

Islāmic way of life. Moreover, most important for the Muslim writers at present is to enrich the number of these Islāmic literary works which can assist the 'da'wa' activities in Malaysia (A Ṣamad and others, 1992:62).

Some Muslim writers successfully use their writing to identify society's problems and propose effective solutions to the issues discussed (For example see Mohd Kamāl, 1991). Mohd Kamāl clarifies certain issues such as the belief in Allāh, Al-Kur'ān, the life Hereafter, the Day of Judgement, the importance and the danger of good and bad characters respectively, the importance of faith and the danger of the devil.

The Muslims in this country today are exposed to world-wide views through imported books which are sometimes unsuited to the local environment, social needs and the government's policy but are useful for the development of the intellectual. Moreover, some of these books are influenced by the different schools of law which can lead to ambiguity and disunity among the uneducated Muslims, unless the readers are properly guided and aware of these differences.

By reading the Islāmic books in Malay the Muslims gain additional general knowledge besides the

information provided on the major issues of the topics discussed. For example the book 'Ilmū Rohānī dan Hikmat' (Spiritual Knowledge and Wisdom) written by Hassan Sāleh in 1980, covers many issues. Although it might endanger the Muslims' faith (as I will discuss later), it gives valuable information regarding faith such as: the number of the Holy Books revealed to the Prophets Sīth, Ibrāhīm, Mūsā, Daūd, Isā and Muḥammad, the truth of Islām and its sacred book as the last divine religion and revelation, which is similar but a complement to the premier message of the previous religions and Holy Books that call the people to believe in Allāh as their only God. The book also mentions the superiority and the secrets of the Al-Kur'ānic words and verses particularly those related to Allāh's Names and Attributes, Al-Kur'ānic chapters and the Arabic script, the benefits of reciting Al-Kur'ān, 'khatam Sulaimān' and the speciality of 'wirid'. The book explains the procedure of recitation during their devotion services 'Riadhāh' and seclusion 'khalwāt'.

The book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibilities, Sacrifices and Challenges), while discussing health, stresses the danger of homosexual activities which can lead to serious

social problems (Suhair and others, 1985:120). The book 'Metode Penyampaian dan Penerimaan Hadīth di Zaman Rasūlallah s.a.w.' (The Method of Delivery and Acceptance of Hadīth During the Time of Prophet Muḥammad S.A.W. and the Companions) written by Muḥammad can be considered a good example of an Islāmic book in Malay for it gives a complete list of Al-Kur'ānic verses quoted, Hadīth and 'Athār' in 'Jawi' in its special appendixes, a list of authentic reference books, bibliography, transliteration, vocabulary and abbreviations.

The book 'Terbongkar Rasyad Khalīfah Rasūl Agama Kod 19' (Rasyad Khalīfah The Prophet of the Code 19 Religion Exposed) is based on strong argument and evidence. For example, Rashad Khalīfah's declaration that he is a new 'messenger' proves the fallacy of the anti-Hadīth movement. The author also quotes the reliable argument of Ibn Hazm to prove the importance of Hadīth as a source of Islāmic law, that only through Hadīth the Muslims knew the number of 'rak'ā' in a prayer, the way to perform prayers, the appropriate phrases or the verses to be recited in a prayer, the prohibitions during fasting, the rate of payment in 'zakāt', the procedure of performing Hadj and all its prohibitions (Mustafā,

1989).

On the other hand there are books which surprisingly teach practices that are unIslāmic or even against Islām. An example of this is the book 'Ilmu Rōḥānī dan Hikmat' (Spiritual Knowledge and Wisdom) written by Hassan Sālleh in 1980. It teaches its readers the use of the charming potion 'pengasih' to attract women or to disturb them, belief in witchcraft 'sihir', fortune telling 'tilik nasib', to predict the cause of illness, or to trace missing or lost properties or goods. This book encourages the people to believe in superstition regarding the best time for carrying out certain activities, these times are normally related to astrology 'ilmu bintang', the circulation of the moon and the stars.

Muslims are warned that those who do not fully practise the 'Ilmu Hikmat' (Knowledge of Wisdom) will suffer mental illness or inner polytheism 'syirk bāṭin'. The Muslims are encouraged to wear the talisman 'azīmāt', to befriend the Genie Slave 'Khadam Jīn' and to use an incense burner and the 'rajaḥ' (diagrams) to help them overcome difficulties in life. All these practices totally deviate from Islāmic teachings.

The book stresses the importance of spiritual

practices if one is to gain success in worldly life and the life after death. This is done it says, through reciting the Al-Ḳur'ānic verses, 'sawāqīt Al-Fātihah' solitude 'khalwāt' or chanting Allāh's Names and Attributes 'wirid', through practising the path of Sūfīsm 'Ṭarīkat' sincerely, patiently and confidently 'yākīn'. To him one is able to visit Mecca in seconds 'sekelip mata' through the above practices, which are obviously against Islām.

There are other false teachings described in this book such as writing 'Bismillāh' on a stone and putting it in the fishing net to ensure an abundant catch, or writing the verse 'Bismillāh' on a card and putting it under the crystal ring and later putting it into a glass of milk to cure a person from poisoning.

This book encourages its readers to believe in 'alāmāt' (sign) such as turning of the bamboo which indicates success, and to believe in the luck and the power of the genie. By practising 'ilmu Hikmāt or ilmu rōḡānī' a family's life can be destroyed. The book reintroduces traditional Muslim medical treatments, which usually use equipment, ingredients and an approach that are irrelevant to Islām such as: using spring water,

bowls written with Al-Ḳur'ānic verses and wearing a talisman (Ḥasan, 1980:91,120-121). Unless these unIslāmic practises are omitted, the book could mislead the faith of its Muslim readers.

Most of the Muslim writers are sensitive, perceptive and alert when facing constraints and problems when writing. Generally, they give unfanatical and unbiased views and true information based on authentic sources. Their discussions are not confined to the Shafī'ī school of law but include others such as Abu Ḥanīfah and Ḥanbālī (Yahyā, 1988:42), besides referring to several authentic and famous Muslim scholars such as Ibn Khaldūn and others (Ṣōbrī, 1988:20). When they write on Islāmic law, Islāmic teachings or the history of the Prophets, they refer to 'Kitāb al-Fiḵh' written in Arabic or to Islāmic history books written by the Muslims, as their primary sources. They refer to books written by Western authors or the Greek Philosophers, particularly when the materials and sources needed are limited, or the subject has not been written about by Muslim scholars (For example see Suhair and others, 1985: 89, 111).

However, there are also Islāmic books in Malay

written without reference to either authentic or inauthentic books (For example see Mohd Kāmil, 1991). There are writers who do not state the page number or the reference books used, but refer only to Arabic magazines (For example see Suḥair and others, 1985:69,71). They are also less attentive when quoting Al-Kur'ānic verses and Ḥadīth, giving incomplete verses and texts, and failing to state the chapter, the number of verses or the status of Ḥadīth and the narrators' chronology .

For example in the book 'Ibu Tanggungjawab Pengorbanan dan Cabaran' (Mother's Responsibility, Sacrifices and Challenges), though the author states the verses of the Al-Kur'ān, the number of the verses, the name of the chapter 'sūra' and its meaning or in the case of the Ḥadīth though she mentions its meaning, clearly indicates the signs of pronunciation 'baris', states the narrators and the compilers of the Ḥadīth 'rawi', but this form of quotation is inconsistent. Sometimes the narrators of the Ḥadīth and its reference books given are incomplete.

In some books the meaning or exegesis is written without its verse, its number and the name of the chapter 'sūra' or the Ḥadīth texts 'matan' (For example see

Suhair and others, 1985:4,7-9,33,53-55 and 60). Moreover, at present there is not a single agreed view among modern Muslim scholars' forbidding the practise of writing the meaning of Hadīth in Romanised script without its Arabic text, (Muhammad, 1987:131) or to make it compulsory for writers to state fully the narrators and the compilers of the Hadīth mentioned.

In order to maintain the quality and effectiveness of their books, Muslim writers avoid making obvious grammatical mistakes, taking care of their style of writing, emphasising originality and verification of writing. Even though they might indirectly reprint the content of another book, plagiarism either through translation or reproduction among Muslim writers is rare. The exception to this is where a writer is accused of copying a chapter from a book, when he writes an article in a newspaper without mentioning his references or asking permission from the original author(16). There was a case, when an author published a book with a different title whose contents were more or less similar to his first book(17). Generally most book writers are particular about maintaining the intellectual originality of their books, recognising and quoting

books used as references in their writings.

Plagiarism 'ciplak' either in the form of direct translation or reproduction are indecent and illegal in this country(18). In all Islāmic books in Malay there are warnings made by the publishers that copying, reproducing wholly or partly either in form of photostat, facsimile, print or xerox are illegal and can lead to prosecution(19). However, this does not mean that plagiarism is not carried out by the writer.

In my study, only a few Islāmic books in Malay were published more than thrice. However a book 'Permata Yang Hilang' (The Lost Jewel) written by Ibn Yūsuf was published three times in one year (1992) and was also illegally printed in the form of photocopy and sold at a cheaper price. A small booklet 'Ke arah Memahami al-Ma'thūrāt' (Towards Understanding al-Ma'thūrāt') which contains verses of Al-Kur'ān commonly recited by Muslims as their daily 'wirid' written by a Muslim scholar Abdul Ghānī Shamsuddīn was published seven times within six years from 1983 to 1989. Other books which were published twice from 1975 and 1992 at the price of four to fifteen dollars are mostly on devotion services(20).

Recently, a number of Muslim writers used their

books to criticise other Muslims' mistakes or to condemn them personally or their views or ideas which they considered weak and which they rejected. The more extreme writers use sarcastic words, labelling others as sinner 'fāsiq', infidel 'kufr' and hypocrite 'munāfiq' and accusing their practises as 'bid'a'. This happens when those involved hold different political views or both are fighting for their own vested interest or have a conflict of opinion over disputed issues even though sometimes the issues are clearly against the fatwā(21). This disagreement will continue in the future unless a consensus decision is reached by religious authority based on Islāmic jurisprudence system; the freedom of opinion among authentic scholars, majority views based on 'syurā' system and the acceptance of authentic opinion among Muslims. At the same time no one is allowed to practise against 'syurā' and the concept of 'maslahat 'ammah', 'dharūrah' and 'masālih alMursalah' should be properly understood and applied in the Muslim society in Malaysia.

Unfortunately, some statements dealing with Islāmic law made by the Muslim writers are doubtful when the names of Islāmic school of law referred too are

not clearly mentioned in the books concerned. According to Abdul Halīm, most Malaysian Muslims believe that following another school of law besides the Shafī'ī school 'talfīq' is forbidden in Islām and against the states' enactments (Abdul Halīm, 1989:203). Even though the titles of authentic books from various schools of law are mentioned in the bibliographies, very few Muslims know the 'madhhab' of the books written. Frequently, controversial statements need to be clarified through academic writing. It needs intellectual thinking, strong argument, evidence and authentic references to satisfy issues in question from the different backgrounds of the readers.

However, most of the books published in this country do not clearly show that they are based on the Shafī'ī school of law. Some of the opinions on contemporary issues are against the views of the official school of law in Malaysia and the fatwā issued by the 'Muftī' throughout the country. This is unlike 'Kitāb Jawi' where the school of law is clearly stated at the back of the front page of the book concerned.

The powers of the Islāmic Affairs Division of the Prime Minister Department at a central level, the power

of the State Islāmic Religious Departments and the Muslim Courts at state level are limited and no effective legal action can regulate the controversial books published. This means to unite the Muslims under one banner and to strengthen their loyalty to the rules fatwā issued by Fatwā Committees are goals that cannot be totally achieved.

Based on the respective bibliographical references most Islāmic books in Malay I studied were influenced by books from abroad. About 75% of the reference books were written by scholars who have graduated from Arab countries, 25% from the West. Books written by the local university graduates and Islāmic religious schools refer to books written by foreign scholars especially the Muslims in Muslim countries such as Saūdī Arabiā, Lebnon, India, Pakistan and Indonesia(22).

In the discussion of an Islāmic economy for example, the Muslim writers in Malaysia refer to the 'Kitāb Tafsīr' (Book on Exegesis) and 'Kitāb Ḥadīth' (Book on Ḥadīth) compiled or written by Al-Ṭabrānī, Al-Baiḥaqī, Imām Al-Sayūtī, Imām Mālik, Bukhārī, Abū Saīd Al-Khandūrī, and Ibn Khaldūn. Other Muslim scholars like

Imām Abū Zuhrah, Imām Al-Rāzī are also popular among Muslim writers in this country because of their views which oppose those who claim that interest 'ribā' is lawful. They reject the claim that the emergency condition 'dharūrāh' can be used as a reason to allow the Muslims to accept interest 'ribā' (Ṣobrī, 1988:30-31).

The modern Muslim authors when writing, refer to various books irrespective of faith, authenticity and sects of the authors and the language of the books used. However the references books used are normally based on the type of books to be produced, either in a typically traditional religious style (Kitāb Kuning) or modern 'academic' books. Today, since the discussion on Islām is not limited to Muslim scholars, modern Muslim writers, when writing on contemporary issues, also refer to the views of non Muslim writers particularly if their idea is in line with an Islāmic point of view or supporting the idea of a particular Muslim scholar. For example reference would be made to the fact that the whole Christian Church prior to the Modern Age also rejected totally the practice of charging interest 'ribā' or any form of contract in business that referred to interest (Ṣobrī, 1988:25-26). Keynes stated that the highest rate

of interest will freeze the capital growth when consumers' demand or bargaining power decreases. The Muslim writers have to refer to non Muslim scholars (Suhair and others, 1985:35-89) when writing in areas where books written by Muslims world wide are limited.

The large quantity of the imported Islāmic books from Indonesia or written by Indonesians sold in the Malaysian book market have encouraged Muslim writers to write and publish books on similar issues and on the popular subjects. The migration of Indonesian Muslim scholars and the increase of Malaysian students graduating from Indonesian universities will to a certain extent contribute to the new development of Islamic books in Malay and help to change their characteristics in the future. However, this may well mean that the spread of false teachings, ambiguities on Islāmic law and the confusing influence of differing schools of law will not cease among Muslims in this country. This is because some of the Islāmic books written by Indonesian Muslims are, according to the some Malay Muslims, irrelevant to the Shafi'ī School of Law. Its opinion and Islāmic teachings particularly on faith, law and Sūfīsm do not conform to the 'Ahl Al-Sunna'. These books are popular

among them either because of their ignorance of Islāmic teaching, lack of knowledge to be able to distinguish the Shāfi'ī School of Law from others, or they are very keen to learn Islām in general or their interest in comparative study of various schools. Among some Muslims, the traditional Islāmic Medicine, 'bertapa', hermitage, 'sihir', traditional culture, dancing and the belief in 'kerāmat', genie and traditional self defence art are still popular especially in rural area in Indonesia. In urban society, in the same country, inter-religious marriage is practised even among Muslims when the law concerning the general principles of marriage, 'Rancangan Undang-undang Pokok-Pokok Perkahwinan' (The Premier Marriage Law Programme) became the general law for all Indonesians regardless of their beliefs and nationality (Muḥammad Kamāl, 1980:147).

Style of Writing

Generally, the topics chosen by Muslim writers when writing on contemporary issues correlate with the needs of Muslim society. This is in line with the main task of the literary work as the mirror of time and society. Writers are the members of society. Their close

relationship with others, the experiences, and valuable knowledge gained as a result of the relationship is used when writing to help overcome any problems faced by society.

They were about polemical issues from personal matters dealing with devotion and family life to political and national issues. The approach used is to highlight one's own opinion, in support or opposition of other's views. Writers such as Kāssim, Hāshim and Ashā'ārī put forward their opinions on controversial issues of anti-Hadīth, ittibā'ā al-Sunna and the resurrection of Sheikh Muhammad Suhaimī as Imām Mahdī respectively.

There are writers who write for a particular aim. Khadījah for example, writes on the Resurrection of Imām Mahdī to support the al-Arqām movement. Khadījah writing on behalf of her husband, Arqām's leader Ashā'ārī says,

"Untuk itu Imām Mahdī, Insha-Allāh tidak lama lagi akan datang. Datangnya membawa Imān dan Islām, kebahagiaan dan keselamatan ummah sedunia dan mencabar musuh Islām dan membela umat Islām samaada raja atau rakyat, kaya atau miskin, lelaki atau perempuan kecuali kalau ada yang

menentanginya" (Khadijah, 1988:260)(23). This translates as: Imām Mahdī with Allāh will, will soon appear. His coming will bring faith and Islām, happiness and security for the Muslims 'ummah' throughout the world and challenge the enemies of Islām and defend the Muslim 'ummah' be they Kings or commoners, rich or poor, men or women except those who oppose him.

Hāshim writes to criticise Kāssim's idea on anti al-Hadīth. Hāshim says, "Saya telah membaca dengan teliti buku `"HADIS" Satu Penilaian Semula' yang disusun oleh Kāssim Ahmad yang diterbitkan oleh MEDIA INTELEK SDN. BHD. Buku ini mengandungi 131 halaman dalam 5 bahagian itu pada hemat saya bukan disusun atas dasar 'keimanan' kepada Allāh dan Rasūlnya, kerana ia tidak melambangkan sedikitpun unsur IMĀN, dan aqīdah yang baik malah ia berdasar kepada KEINGKARAN". This means I have read carefully the book `"HADIS" a review' (written) by Kāssim Ahmad published by Media Intelek Sdn. Bhd. This book contains 131 pages in 5 chapters which in my opinion is written based not on 'faith' to Allāh and His Messenger, because it does not portray any element of faith and belief but is based on disobedience(Hāshim, n.d.:5)(24).

The Islāmic Affairs Division of the Prime

Minister's Department publishes books to reject al-Arqām various disputable issues(25). Based on these clarifications and arguments al-Arqām was later banned by the government when the Fatwā Committees declared this organisation to be unlawful. They said their activities undermined Muslim faith and threatened the security of the society and country as a whole.

In the preface of the book, 'Penjelasan Terhadap Buku Aurād Muḥammadiyah Pegangan Dārul Arqām' (Clarification on the Book Aurād Muḥammadiyah Dārul Arqām's Guide), the Deputy Minister of Religious Affairs of the Prime Minister's Department at that time, Datuk Mohd Yūsof Nōr(26) says, "Buku ini sebenarnya adalah sebuah buku yang semata-mata bertujuan untuk menjelaskan kepada orang ramai tentang kekeliruan yang terdapat didalam buku 'Aurād Muḥammadiyah Pegangan al-Arqām Sekaligus Menjawab Tuduhan' oleh Ustaz Ashāārī Muḥammad Ketua Dārul al-Arqām". This translates as: The objective of this book is solely to clarify to the public the ambiguities found in the book 'Aurād Muḥammadiyah Held by al-Arqām Simultaneously Answering the Accusation' by Ustaz Ashāārī Muḥammad the Head of the Dārul-Arqām (Bahagian Hal Ehwal Islām, Jabatan Perdana Menteri, 1986

:5).

In a series of books written by the supporters of 'al-Arqām' and 'Ittibā'ā al-Sunna' on certain polemical issues their views are clearly in contradiction with the views of the Islāmic Affairs Division of the Prime Minister's Department (BAHEIS) and the Negeri Sembilan's Islāmic Religious Department (JAINS). (BAHEIS) and (JAINS) blame 'al-Arqām' and 'Ittibā'ā al-Sunna' for creating tension and confusion in the Muslim society over the controversial issues raised (Ashāārī, 1989:137, Kāssim, 1992:159 and Hāshim, 1985:34-35).

For example the books written by Hāshim on behalf of the 'Ittibā'ā Al-Sunna' and the books written by Ashāārī and al-Arqām's supporting writers are openly against Kāssim and the 'anti-Hadīth' group (Hāshim, 1988: 17, and Hāshim, n.d.:4). Kāssim's book on the other hand though not directly against both is against the 'Ahl Al-Sunna' group who claims Hadīth as a source of Islāmic Law (Kāssim, 1992:22).

Both Hāshim (1985:172) and Kāssim condemn the practice of 'bid'ā' and 'kharāfāt', irrespective of any groups involved. In his book Kāssim (1992:152) rebuked those who follow others blindly 'taklīd'. Kāssim

criticises Ashāārī and the al-Arqām group for giving too much respect to the saints 'walī-walī' (Kāssim, 1986: 118). To Ashā'ārī and his followers, since this issue is not part of the principles of Islāmic faith 'Rukun Ṭmān', it does not affect their faith (Khadījah, 1989:78-79).

The Muslim writers know the importance of using clear language in their writing to ensure the readers understand the contents or the interpretation they present. Hence, most writers write in Romanised script rather than 'Jawi' because they know that the majority of young Muslims are not familiar with the 'Jawi' script and easily bored particularly when reading a theoretical subject matter written in a complicated language.

Nevertheless in doing so, some writers don't find it easy to simplify their writings or to explain the special terms especially when dealing issues on economy, Sūfīsm, philosophy and 'Usūl fikḥ'. Today the number of Malay Islāmic books published in 'Jawi' (27) sold in the market have decreased considerably due to the diminishing number of readers who are literate in 'Jawi'. The younger generation of Muslims read and write in the Romanised script of the Malay language because it has been used in

all texts book even for Islāmic religious subjects. Moreover the 'Jawi' script is not taught since their primary school unless they study in Islāmic Religious School. A clear example of this is when the public openly appealed to the Islāmic Division of the Prime Minister's Department to publish two popular Islāmic books in Malay in Romanised script which were written originally in 'Jawi'. The books are 'Tafsīr Pimpinan Al-Rahmān' (The Exegesis of Al-Rahmān Guidance) and 'Mustika Ḥadīth' (Precious Ḥadīth). Furthermore, the publishers are not too keen to publish books which are similar to the 'Kitāb Kuning' style of writing which lack demand because of similar reasons(28). In other words, the illiteracy of Jawi script among Muslims cause the decreasing demand and market of 'Jawi' books which, in terms of business, are not profitable.

Modern 'buku Jawi' is an Islāmic book which seems partly to follow the model theology of 'Kitāb Kuning'. Unlike the theological literature of the past, writers of the 'buku Jawi' are more interested in the world at large whereas 'Ulamā' of the past are more interested in teaching his pupil.

Some Muslim scholars are against the use of

Romanised script when writing Islāmic religious terms because besides wanting to retain its exclusiveness, some of the terms in Arabic language are unsuitable to be transliterated into Romanised script which sometimes allows different interpretation. For example the Arabic word 'ni'mat' (spelled in Malay as nikmat) when spelled as 'ni'mat', 'ne'emat' or 'niqmat' the former two words mean benefit, bounty, favour, mercy, kindness, helping hand, privilege and the latter means revenge or punishment (F.Steingass, 1984: 1132,1144, Abdullāh, 1986: 673,680). To avoid such misunderstandings some books retain the spelling of the Arabic words or religious terms like 'ṣolāt' 'rukū'' in 'Jawi' script even though the books are written in Romanised script and generally follow the modern Malay spelling system. To maintain uniformity, the government issued a 'fatwā' prohibiting anyone from writing Al-Kur'ānic verse or Ḥadīth in the Romanised script(29) This was because writing both verses and words in Romanised script leads to wrong pronouncation and gives different meaning which is obviously against Islāmic teaching. 'Whoever displace words of the Al-Kur'ānic verses from their right places intentionally or perverts them knowingly or with a twist

of their tongue commits a serious sin' (Al-Nisā'ā:45, Mā'idah:44 and Baqarah:75) and their recitings are rejected. But there are many writers who ignore this ruling particularly when no legal actions or prosecutions have so far been taken against writers who disobey the rule. Hassan Sāleh in his book 'Ilmu Rōhānī dan Hikmat' (Spiritual Knowledge and Wisdom) published in 1980 quotes many Al-Kur'ānic verses which are written in Romanised script, an example is, 'Yu'til hikmata man yasyā'. However, one who cannot recite the Al-Kur'ānic verses in 'Jawi' correctly might make mistakes when pronouncing 'man ya' and 'syā'. For this example a reciter must connect the sound of both scripts 'nun' and 'ya' and pronounce 'syā' longer as 'syāāā' when one reads the whole word 'man yasyā'.

Some of the books give not only the meanings of the Prophet's prayers 'du'ā' in Malay but the Arabic prayers themselves are written in Romanised script and spelled using the ordinary Malay transliteracy system(30). For example in the verse; 'Allahumma ahsanta khalqīe fa ahsin khuluqūe'(31) a reciter might find it difficulty to pronounce it correctly, particularly for the words 'khalqie' and 'khuluque' which should be

spelt as 'khalqi' and 'khuluqi'.

At the same time, Muslim writers claim that although they write Islāmic terms in the Romanised script their transcriptions are uniform, "menurut cara penyalinan huruf Arab kepada huruf rumi yang seragam". The author of the book 'Sumber dan Prinsip Hukum Islām' (The Source and Principles of Islāmic Law), states his transliteration follows the system prepared by Dewan Bahasa dan Pustaka translation. "Untuk transliterasi demikian itu saya berpandukan kepada 'Pedoman Transliterasi Huruf Arab Kehuruf Rumi Dewan Bahasa dan Pustaka 1984" (O.K. Rahmat, 1983:i). Though this transliteration system might help to maintain uniformity in transliteration it failed to produce a perfectly correct reciting system for the Al-Kur'ān.

In the book 'Sumber dan Prinsip Hukum Islām' (The Source and the principle of Islāmic Law), the Islāmic terms are written as follows: 'Al-Sunnat which is incorrect', rather than the correct 'Al-Sunnah', unless this word is spelt with 'Sunnatu' or 'Sunnata' or 'Sunnati' . However, for common Islāmic terms such as 'ṣalāt', 'wuduk', 'Aṣar', 'Ṣubuh', 'Ramadān', 'wājib', 'sunat' and 'zakāt' many of the Muslim writers do not

follow the above transliteration system because these terms are considered common usage and have lost their nature as special terms (For example see O.K. Rahmat, 1988). In fact, all these words are Islāmic terms usually found in Al-Kur'ānic verses and Hadīth written in Arabic script and most Muslims understand the meaning of the terms pronounced even though they are spelt in a different way.

In writing these books a conventional Islāmic writing approach is maintained particularly in their introduction. The introduction of the book usually begins with 'Bismillāhirrahmānirrahīm' (In the name of Allāh, Most Gracious, Most Merciful) followed by praises to Allāh, The Cherisher and Sustainer of the world and prayers to Prophet Muḥammad with Allāh's mercy and blessings be upon him (For example see Saōdah, 1990:vii, Muḥammad, 1987:i, Abū Hassan, 1987:iii, Suḥair, 1985:iii-iv,)

The introduction of Islāmic books in Malay is similar to the 'Kitāb Jawi' which begin with; "In the name of Allāh, the Merciful, the Compassionate, I a destitute, weak and worthless person before the Lord rich and exalted, say..." (Mohd Nōr, 1983:2) or phrases with

similar meaning. At the end of the introduction of the books, some of the Muslim writers ask the readers to correct any mistakes found in their writings and they beg forgiveness from Allāh. The Muslim writers of the Islāmic books also follow the style of the 'Kitāb Jawi' in asserting that they wrote for the sake of Allāh (God) and not for worldly purposes (Mohd Nōr, 83:8).

By starting their writing mentioning Allāh and the Prophet's name Muslim writers intend to impress the readers and assure them that their writings are sincere and form part of their devotional service. When they commit themselves to produce a book in the name of Allāh and the Prophet hopefully it will be free from any serious mistakes and failure.

Some of the Muslim writers also follow part of a traditional formula when they admit advance their weaknesses particularly in the arrangement of the contents, language structure and transliteration (Muhammad, 1987:i) and beg Allāh's forgiveness and ask the readers' sincere cooperation to correct their shortcomings.

Most of the Muslim writers are able to write in good Malay even though some have received their education

largely from Arabic or Islāmic religious schools 'Sekolah Pondok' and later graduated from Islāmic Universities where the medium of instruction is Arabic. Nevertheless, their educational background has influenced their style of writing and not just the language. Only certain books maintain the 'Kitāb Jawi' style of writing throughout their book. One example of this is 'Hadiyah Daripada Yang Hidup Kepada Yang Mati' (Present Sent from the Living to the Dead) written by Yahyā Zakrī(1988). This book begins its introduction with 'Bismillāhir-rahīmānir-rahīm' (In the name of God, Most Gracious, Most Merciful) followed by praises for Allāh, and prayers to the Prophet Muḥammad, in Arabic. The writer maintains the 'Kitāb' and traditional Malay text styles when he uses certain Arabic phrases such as 'AlRājī Ghafarun bihi almuqtī al'abdlfaqīr ilā Maulahul ghina'(32). He also uses words like 'ammā ba'du', 'waba'du' which both mean 'after this' which are usually used in Arabic writings and speeches and 'katabahu' which means 'he writes that'.

In his introduction the author prays for Allāh's mercy and blessing for his (late) parents and teachers and pleads for Allāh's rewards and blessings for his sincere work during his worldly life and his life after

death. The author gives detailed information when quoting the Al-Kur'ānic verses and Ḥadīth text in Arabic, on the number and the name of Sūrah , the status of the Sūrah, the pronunciation when reading (by stating the punctuation marks in the Arabic text), its meaning and the reference books he used. In addition he gives the biography of the authors of the reference books but not the narrators of the Ḥadīth. The author also writes, in detail, the prayers 'du'ā' in Arabic with their translation in Malay.

In addition when discussing a particular topic he quotes or refers to several opinions from different sects or schools of law. Some Muslim writers do research work and references from authentic books and authoritative scholars and Al-Kur'ānic exegesis and Ḥadīth. Yahyā Zakrī for example, gives a brief description of the background of the Companions and a short biography of the scholars. The author puts all these facts together in the same paragraph after mentioning the quotations and reference books. He also thanks Allāh for his success in writing the book (Yahyā Zakrī, 1988:20-25,95).

Islām encourages Muslims to repeat 'Bismillāhir-rahmānir-rahīm' at the beginning of every act (A. Yūsuf,

1946:14) at anytime and place (Ahzāb:56) However some of these books do not begin with the verse 'Bismillāhir-rahmanir-rahīm' and mention only the Hadīth's translation without it's narrators 'sanad', the compiler 'rawi' and the status of Hadīth. Some books did not mention the status of the Hadīth quoted (See for example Abū Hassan 1987; Md. Akhīr and Other 1989; Ab.Rashīd, 1985). In the same books the continuity of the narrators are also not mentioned (Md. Akhīr and Other, 1989; Ab.Rashīd, 1985). The verses of al-Kur'ān are not written except for it's translation, chapter 'surah' and the number of verses (Ibn̄y Hās̄yīm, 1991). In contrast I found in my study a writer even mentioned the category of the chapters 'surah' either 'surah Madanīah' or 'Makkīah' (Yahyā Zakrī, (1988).

Generally, Muslim writers manage to detach their language and their sentence structure from the influence of Arabic. The writers are aware of the importance of a systematic writing approach and rules of literary works that should be followed in their writings. They make sure they are clear about the books' objective, its target group, the topics, the content and its approach. They are careful about the style of language, choosing the

appropriate words and phrases, the size of the book, the quality of the book published and marketing (See Muḥammad, 1987, Ibnu Yūsuf, 1992 and Hassan, 1980).

Most Muslim writers mention that Muslims in general are the target group of their books irrespective of their different educational background, age, marital status and sex (For example see Muḥammad, 1987:i). However, for books which discuss matters on sexual behaviour, marriage and divorce guidance which is more relevant to married couples or those getting married, the target groups are specifically mentioned in their books. For example the book 'Koleksi Koleksi Ilmīah Islām, Tradisional dan Moden khās untuk Bakal Pengantin dan Suami Isteri' (Islāmic Academic collection, Traditional and Modern Specifically for Future Brides and Bridegrooms and Husbands and Wives) the author Ibnu Yūsuf states this specifically (Ibnu Yūsuf, 1992). However, there are books discussing certain topics, which the authors say can be understood only by those who possess the wisdom of knowledge 'ilmu Hikmah' (Hassan, 1980).

Notes

- (1) Utusan Malaysia 28 Jun, 1992.
- (2) 'Fatwa-fatwa Mufti Kerajaan Johor' from 1936 to 1961 was first published in 1977. 'Kumpulan Fatwa' Majlis Ugama Islam Singapore was published in 1987. The latter explains fatwas on forty-five contemporary issues such as the animal slaughtered after it has been sedated 'dipengsankan', using perfume and medicines that contains alcohol, honorarium money 'wang pampasan', insurance, 'Qadiani', Artificial Insemination, test tube baby, abortion, referring to Mecca to determine the day to celebrate the Hari Raya Festivals, kidney donation, Anti-Hadith or to reject Sunnah and family planning. There are many other collections of published and un published Malaysian Fatwas such as Mimbar Fatwa Mufti Kerajaan Negeri Kelantan (1987) , Mimbar Fatwa 1 of the Jabatan Hal Ehwal Agama Brunei (1975), Fatwa-fatwa Mufti Kerajaan Trengganu (1971). See also Othman (1981).
- (3) Utusan Malaysia, 31 Mac, 1994.
- (4) See Muzakarah Jawatan Kuasa Fatwa Kali ke-8' on September 24-25, 1984.
- (5) See Muzakarah Jawatan Kuasa Fatwa Kali ke-22' on November, 24, 1984.
- (6) See 'Muzakarah Jawatankuasa Fatwa Pertama ke-4 on April 13-14 1982.
- (7) See 'Persidangan Fatwa Pertama' Jun 23-24 1970.
- (8) See 'Muzakarah Jawatankuasa Fatwa Pertama ke-4 dan 6' on April 13-14 1982 and October 1983.
- (9) See Mohd Nawi, 1993:004.
- (10) For example, 'Perniagaan Menurut Pandangan Islam' (Business from Islamic Point of View) by Sobri Salamon in 1988, 'Pengurusan Dalam Islam' (Management in Islam) by Ahmad Ibrahim Abu Sin in 1991, 'Pengenalan Temadun Islam Dalam Institusi Kewangan' (Introduction of Islamic Civilization in Institution) by Hailani Muji Tahir in 1986, 'Islam Dan Dasar-Dasar Pembangunan' (Islam and the Development's Principles) by Raja Mohammed Affandi in 1981, Teori Politik Al-Farabi dan Masyarakat Melayu' (The Political Theory of AlFarabi and Malay Society) by Idris Zakaria in 1991, 'Konsep Manusia Menurut Pandangan Islam Satu Pemikiran Kearah Pembentukan ' The Concept of Human Being in Islam' by Nor Anisah Abdul Malik in 1992.

- (11) For example the book 'Masalah Perumahan Penyelesaian Menurut Perspektif Islam' written by Mohd Ali Hj Baharum.
- (12) Anisah Abdul Malek in 1992, 'Pengenalan Tamadun Islam Dalam Pendidikan' by Hasan Langgulung in 1986, 'Sains Barat Moden dan Percanggahan Dengan Islam' by Sulaiman Hj. Noordin in 1979, 'Falsafah dan Pengetahuan Islam' by Abdul Jalil Hassan in 1989, 'Pengenalan Tamadun Islam Dalam Ilmu Perubatan' by Ismail Sa'id' (ed.) in 1992, 'Pengenalan Tamadun Islam Dalam Sain dan Teknologi' by Shaharir Mohamad Zain (ed.) in 1992, 'Pengenalan Tamadun Islam Di Andalus' by Azizan Baharudin in 1986.
- (13) For examples the books 'Sastera dan Agama' written by Prof. Datuk Ismail Hussein, 'Asas Kesusasteraan Islam' by Ismail Hamid, 'Teori dan Pemikiran Sastera Islam di Malaysia' by Nurazmi Kuntum and see also 'Pendidikan Estetika Daripada Pendekatan Tauhid' written by Mohd. Affandi Hassan.
- (14) For example see Sidang Pengarang Penerbit ASA sdn Bhd, 1985:4.
- (15) Soal Jawab Ibadat dan Umrah' published by Lembaga Urusan dan Tabung Haji 1984.
- (16) An article 'Keusahawanan Menurut Pandangan Islam' written by Dr. Ahmad Idris Mohd Noor (Utusan Malaysia 20 Mac 1991) is similar to chapter 1 of the book 'Asas Keusahawanan' written by Drs. Hamat Ghazali.
- (17) Keutamaan Penghafal dan Peminat Al-Kur'an and the book Keagongan Kitab Al-Kur'an dan Peminatnya' are quite similar. Both books were written by Abdullah Al-Qari bin Haji Salih in 1979.
- (18) Akta Mesin Cetak dan Penerbitan, Undang-undang Malaysia 1984 (Akta A 684).
- (19) For example in the book 'Falsafah Dan Pengetahuan Islam' written by Abdul Jalil Hassan, (1989), the acknowledgment is mentioned as follows; 'Hakcipta terpelihara. Tidak dibenarkan mengeluarkan ulang mana-mana bahagian artikel, ilustrasi dan isi kandungan buku ini dalam apa juga bentuk dan dengan apa cara pun sama ada secara elektronik, fotokopi, mekanik, rakaman atau cara lain sebelum mendapat izin bertulis daripada Ketua Pengarah, Dewan Bahasa dan Pustaka Kuala Lumpur. Perundingan tertakluk kepada perkiraan royalti atau honorarium.'
- (20) For example see Ismail, 1985 and 1987, Lembaga Urusan dan Tabung Haji, 1984 and 1987, Uda, 1986, and 1987, and Hal Azwan, 1991.

- (21) The government announces that the al-Arqām movement has gone astray and the members of Anti Hadīth group are infidel.
- (22) Such as Abū Amēerah Bilāl Philips, Ibn Hazm, Aḥmad Deedat, Dr. Ṣobhi Al-Ṣolih, Maulānā Abdul Qudūs Hāshim, Dr Anuār Iqbāl Quraishī.
- (23) Among the supporters of al-Arqām are Abdul Khāliq and Mohd. Sayūtī. See Abdul Khāliq, 1993 and Mohd Sayūtī, 1989,
- (24) Other writers who are against Kāssim ideas are Saīd Ibrāhīm, Maḥyuddīn, Mohd Nāpiāh, Saōdah, Haji Ismāil, Hārōn Dīn, Hudā Muḥsin, Maḥmūd Saēdon and others. See Saīd, 1987, Maḥyuddīn, 1986, Mohd Nāpiāh, 1986, Saōdah, 1990, Ismāil, 1986, Hārōn, 1988, Hudā, 1985 and Maḥmūd, 1985.
- (25) Muslim writers who also disagree with al-Arqām ideas are Hāshim and Mohd. Rushdī.
- (26) Dr. Mohd. Yūsuff Noor at present is the Minister at Ministry of Public Enterprenuer,
- (27) For example see the book 'Hadiah Yang Dikirimkan Daripada Yang Hidup Kepada Yang Mati' written by Yahyā Zakrī bin Alang Mat Piah in 1988.
- (28) This statement made by Dato' Haji Abdul Azīz bin Ahmad and Mr. Mohd. Zakī bin Ahmad the managers of two biggest book publishers in Kuala Lumpur; Pustaka Antara and Pustaka Dārul-Fikrī respectively in my interview with them on July 1st, 1993.
- (29) See the rule 'fatwā' issued by the Twenty-fourth Fatwā Committee Meeting on 5-6 June 1989 held at Seminar Hall Sultan Abdul Halīm Building, Alur Star, Kedah.
- (30) Pedoman Transliterasi Hurūf Arab Kehurūf Rumī Dewan Bahasa dan Pustaka 1984.
- (31) In this book it is written as 'khālqīe' and 'khuluquē' instead of 'khālqī' and 'khuluqī'.
- (32) Means (One who begs Allāh's pardon, the deliverer to His poor men, He the possessor of wealth).

CHAPTER SIX

CONCLUSION

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Similar to Muslim writers in the past, recent Muslim writers reflect and expose the obvious and hidden social problems in Muslim society. They try to give guidance to solve problems on issues relating to Islāmic faith, devotion services, law, economy, social, education, society culture and literature. In line with the aims of the Islāmic resurgence, their writings are meant to help to strengthen Islāmic belief among Muslims, to clarify controversial issues that arise and to better Muslims' understanding of Islāmic teachings as a whole. Thus, on the whole, the books reflect the state of society. Basically by their very nature, these books are a true reflection of the state of Islām in Malaysia today and as such are an important source to be considered both by the 'ulamā' and the government if they want the Muslims to develop within the mainstream of the Shāfi' school of law.

Some Muslims claim that recent calamities in the Malaysian society such as the increase of crime, child abuse, drug addiction and drug abuse, adultery, illegitimate children, prostitution, abortion, AIDS,

truancy among school children, children running away from home and the fact that teenagers are more interested in leisure life 'budaya lepak' and entertainment rather than reading and schooling, are signs of the Muslims' and Malaysia failure to abide by Allāh's rules. In economic and business activities elements of bribery, exploitation, usury, breach of trust and power abuse, exist. The government continues to issue licenses to private agencies which misuse them by running hotels that provide sex services, casinos and pubs for gambling and drinking which openly violate Allāh's law.

Realising the ignorance of some of the Muslims in religious matters and looking at the attitudes of individual Muslims towards religion, the question arises of whether it is right to criticise these people for their attitude or whether one should rather criticise the 'ulamā' who have failed to get across the right message.

It is the desire of Muslim writers to improve society, to make people better Muslims. This is done by attempting to clarify the concept of Islāmic development beyond the bounds of fanaticism towards sects, school of law, political party, regional boundary and the time

limitation in their writings. Muslim writers want to inculcate positive ways of thinking, views, attitudes, norms, values and actions among Muslims in their scope of writing. To achieve the true spirit of Islāmic development a clear concept of Islāmic writing is discussed in line with its essential role as a 'da'wā' main stream.

The concept of 'da'wā' focuses on calling the people to practise Islāmic teaching besides urging them to believe, in order to achieve both worldly life development and success in the life after death. Concomitant with this, the Muslim writers are often reminded by the government of the importance of branches of knowledge other than religion (1) and they have to acquire and improve their knowledge (2) either through the formal or informal education system. This is to enable Muslim writers to write objectively, effectively, imparting true and useful knowledge to the society, and the country as a whole. As part of devotion services to Allāh, Islāmic books should be written with sincerity and to fight for truth (Al-Baqarah:8-10). The Muslim writers and scholars should be brave, explore new fields of knowledge and gain more experience to deal with

various aspects of life. They should then be better able to understand the actual problems of mankind and find effective solutions to future issues (3). Only a writer with wide knowledge and strong faith will be able to write with a mind free from fanaticism, personal and group interest or materialistic aims.

Of course, there are books which deal with controversial issues some of which are destructive in nature and stir up problems where there are none. Some even create issues where there are no issues. Other books help in a more positive way to come to a proper understanding of the relevant issues and thus encourage the formation of a better united Muslim community, rapid growth, a stable political environment, an advanced education system and scientific technology and devout faith.

Recent issues in society such as zakāt on wage, economic activities, the banking system, Family Law, the judicial power of Syarī'a Court and its judge, particularly dealing with apostasy among the non-Malay Muslims converts(4) 'da'wā' using musical entertainment media and events, the issue of sex education, the distribution and selling of condoms to the public and

female circumcision (5) may well be the topics of books in the future.

In Malaysia today different groups of Muslims have different perceptions of Islām. There is political disunity among Muslims and misunderstanding towards a single Islāmic concept on education, social, culture, economy and nation building. Weakness of faith leads the Muslims, particularly the youth, to act against Islām. It means they can be easily influenced by other ideologies which at present even cause a few Muslim students who study abroad to convert to Christianity(6). The government faces great difficulty in obtaining unbiased opinions on contemporary issues from the Muslim scholars, based on proper application of Islāmic 'idjtihād', because some Muslims misuse Islām or against Islāmic law for political interest or personal and material purposes rather than for championing the truth of Islāmic teachings.

At present the government's aim to strengthen the Muslims in politics, the economy and education and to overcome the social problems mentioned above is hampered due to the imbalance of spiritual and material development among Muslims (7). Though one can argue that

these are the problems of any progressive society which is materialistic in outlook (a global issue) an attempt must be made to rectify the situation. The Muslims must back to basic or return to their religion, to believe in Allāh and completely practise Allāh's guidance as laid down in Al-Kur'ān and Sunna. They must understand and realise the objective of their worldly and temporary life and the concept of good and bad deeds. To believe in Allāh's rewards and punishments in their worldly life and in their life after death will hinder a Muslim from any unwanted activities. To survive in this world Muslims are given the freedom to use their time profitably and to use their intellectual to gain knowledge and technical know-how in order to achieve success in every aspect of life.

The Muslims must admit their weaknesses and be able to face failure with patience, to surrender the success of their efforts to Allāh after working hard. Every Muslim must fulfil his duties and responsibilities towards himself, his family, parents, society, country and mankind. He must educate his family with religious knowledge and provide them with professional skills. The young generation must be trained from childhood to fulfil their obligations to Allāh, their duties to their

parents, neighbours and friends in order to build a loving society where its members can live in harmony, prosperity and unity.

This is the background against which these books were written and these are the reasons why I wanted to study these texts. I wanted to see how these problems are reflected in these books and what the authors suggestions were on how to deal with these problems. Unfortunately however, these books also reflect disunity. Some books were written merely to make money and others failed to address themselves to the situation.

Muslim scholars have the responsibility toward the society to produce books to guide the Muslims on the rightful path and to write on the contemporary issues from an Islāmic point of view.(8) Thus, most of the writers wrote these books out of their desire to ensure the success of building a modern Islāmic society and to gain Allāh's blessings in worldly life and life after death.

Regarding this anybody should be permitted by Muslim writers to reprint, republish or circulate their Islāmic books to the public particularly for the purpose of 'da'wā' and not for business purposes. To ensure the

readers gain great benefit from buying and reading the books published and so they might practise and follow its teachings a fatwā should be issued immediately, particularly when it is concerned with controversial contemporary issues. By doing this the readers will be able to choose the correct books as their reading material and it will ensure that the content and information given in the books is relevant and in line with the fatwā.

All Islāmic books written should be submitted to the Fatwā Committees and be given approval to be published. Even though some books may be considered irrelevant to present needs they might be useful for Muslims in future. This is particularly so with books which discuss contemporary issues from different schools of law, all the information might be rejected by some Muslims who totally follow Shāfi' but it may be accepted later when the Fatwā Committees and the Sultāns agree to follow other schools based on the needs of the Muslims concerned.

Notes

- (1) Berita Harian 3 Februari, 1994.
- (2) Utusan Malaysia 22 Jun, 1994.
- (3) Utusan Malaysia 22 Julai, 1992.
- (4) Utusan Malaysia 15 September, 1992.
- (5) Utusan Malaysia 12 September, 1992.
- (6) Berita Harian, 12 Julai, 1993.
- (7) Sunday Times, 11 September, 1992.
- (8) Utusan Malaysia, 22 Julai, 1992.

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APPENDIX

Islāmic Books, Public Talks, Novels, Poems and Phrases
Written By Ashāārī Muḥammad

Books

1. Apa Itu Masyāarakat Islām (1981)
2. Aurād Muḥammadiāh Pegangan Dārul Arqām (1986)
3. Bahaya Syīah (1987)
4. Bergembiralah Dengan Al Qurān dan Sunnah (1981)
5. Bersatu Menurut Islām (1984)
6. Falsafah Dalam Menyelesaikan Masalah Hidup Menurut Islām.
7. Huraian Apa Itu Masyāarakat Islām (1981)
8. Huraian Ke Arah Membangun Masyāarakat dan Negara Islām (1981)
9. Ibādah Menurut Islām (1980)
10. Imān dan Persoalannya (1983)
11. Inilah Jalan Kita (1984)
12. Inilah Pandanganku (1988)
13. Ke Arah Membangun Masyāarakat dan Negara Islām (1981)
14. Kembara Membuktikan Kebenaran Al Qurān (1987)
15. Kemerdekaan Menurut Islām (1984)
16. Krisis dan Jalan Penyelesaiannya (1987)
17. Matlamat Perjuangan Menurut Islām (1984)

18. Mengenal Diri Melalui Rasa Hati (1985)
19. Siapa Mujaddid Kurun ke-15? (1987)
20. Yang Tersirat Disurat (1983)

Public Talks

1. Bagaimana Rasūlallāh Mengubat Penyakit Masyāarakat
2. Hidup Menurut Pandangan Islām
3. Keindahan dan Kebesaran Sembahyang
4. Keindahan Islām
5. Pembahagian Manusia Di Akhīrat

Novels

1. Selamat Tinggal Duniaku

Poems and Phrases

1. Cahaya (1977)
2. Di Ambang Pintu Kiāmat (1976)
3. Di Antara Rintihan dan Harapan (1983)
4. Hatiku Bermadah Lagi (1988)
5. Kesedaran (1985)
6. Madah Hatiku (1986)

